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CHRONICLE

President Visits Panama.—For the fifth time President Taft visited the Isthmus of Panama and went over every part of the work on the canal. It is nearly two years since he was last there, and in that time the progress made has been most satisfactory. The extent to which Gatun Dam and the locks have been completed satisfied the President of the wisdom of the judgment of Congress in having adopted a lock type canal instead of a sea level. The landslides in Culebra cut can easily be removed, which would not be the case if the canal in Culebra had to be sunk to a depth of eighty feet below the present proposed level. This additional excavation, the President believes, would lengthen the time of construction, weary the patience of Americans, and leave it exceedingly doubtful whether, with the difficulty presented by the Chagres River, such a canal would be possible at all. The work is so far advanced, that in the opinion of the President the time has come for the discussion of plans for the management and maintenance of the canal. The government of Panama is enjoying prosperity and a period of political calm. The authorities in charge maintain every disposition to assist the United States in the construction of the canal and to conform to every detail of the obligations imposed by the treaty.

Possible Trade War.—The refusal of the German Government to consider the proposals of interested Americans and the consequent serious loss to these latter through the settlement of the "potash controversy,"

as chronicled last week, have been made matter of official report to Washington. Pending the return of President Taft statisticians are figuring how much American trade would be damaged if he should determine to apply the 25 per cent. maximum tariff in retaliation to Germany's action. The latest return of the trade of the United States with Germany gives for one year \$140,000,000 in imports and \$235,000,000 in exports. Should the President decide to apply the maximum rate to German imports, the German Government probably would impose at once its maximum, and a trade of \$140,000,000 would be seriously damaged.

The Pension List.—Pension Commissioner Davenport records that forty-five years after Appomattox there are still 602,180 soldiers and sailors drawing pensions, in addition to 318,461 widows and dependents and 442 nurses, who, together receive annually no less than \$158,332,391.82—a sum exceeded but three times in our pension history, though it is four millions less than last year's expenditures.

Although there was a decrease in the number of pensioners of 25,111, the slight net reduction in the expenditures is plainly disappointing, from the taxpayer's point of view. The average annual pension is now \$171.90, as against \$138.18 in 1906; it increased only \$2.08 over that of 1908-1909, but that increase added \$1,915,852.64 to the total expenditure. These larger outlays were due to increased rates authorized by Congress, applications for larger pensions, and 3,015 special pensions granted by separate acts of Congress—the worst abuse of all. It is

not, however, merely the growing size of the pension which is ominous. The number of widows of soldiers of the civil war increased by 9,045, despite the ravages of death among the 211,781 who drew pay last year for their husbands' services forty-five years ago. It will amaze most people to hear that there are already no less than 27,889 pensioners of our brief war with Spain and the Philippine insurrection. There were not 27,000 soldiers in the regular army early in 1908, and, Gen. Shafter's force at Santiago was not over 18,000 men. Yet within twelve years of that brief struggle there are on the rolls 22,783 invalid soldiers, 1,183 widows, and 330 minor children, 3,072 mothers of soldiers and 512 fathers, 7 brothers and sisters, and 2 helpless children. Already the Spanish war veterans and dependents have received \$30,191,725.72.

Labor Unions Hostile to Militia.—The annual report of Col. E. M. Weaver, chief of the division of militia, to the army Chief of Staff in Washington, reflects the pessimistic feelings of the officers of the National Guard created by the generally hostile attitude of the labor unions towards the state militia. These officers claim that it is almost hopeless to expect any relief from the present conditions by the enactment of state laws or through any national law that would restrain the unions from their unfriendly attitude. The preaching of patriotism appears to have no effect, even where it is shown that the sole purpose of the militia is the maintenance of law and order, and Col. Weaver states it to be his opinion that the only solution lies in the creation by states of a state constabulary on the model of Pennsylvania's strong troop.

Peace Shaft Dedicated.—On the summit of Lookout Mountain, in Tennessee, the beautiful monument to "Peace," erected by the State of New York, was dedicated on Nov. 15. Addresses were made by Gen. Daniel E. Sickles, who presented the monument to the United States, and Maj. W. J. Colburn, secretary of the Chickamauga Park Commission, who accepted it.

Employees to Pay Fines.—The Department of Justice issued a statement reviewing the action of the Federal Court at Pittsburg in imposing small fines on the "window glass trust" and its officers and directors.

The statement was based on a despatch from Pittsburg to the effect that the corporations combined in the trust had served notice on their employees that a reduction of 30 per cent. in wages was the only condition under which the factories could continue to work. The reduction of wages was attributed directly to the successful prosecution of the combination and the imposition of fines. "If the rumored action should prove to be substantiated by fact," concludes Attorney-General Wickesham, "it would indicate a very mistaken leniency on the

part of the Court in imposing sentence, which it is hoped would not be followed on any other similar occasion."

Canada.—Parliament has reassembled. It is thought that the reciprocity negotiations will be discussed in the debate on the address to the throne, but the chances of them coming to anything seem to grow less daily.—A second-class dry dock is to be constructed at Vancouver. It will cost about one and a quarter million dollars. The government guarantees three and one-half per cent. per annum on the investment for 25 years, and will have prior rights for its ships and for those of the British navy.—A syndicate of London and Paris capitalists has bought a large tract of land in the Peace River country, including 200 square miles of coal lands and 200,000 acres of agricultural land. Individual Americans have made large purchases of unirrigated lands in Alberta, amounting to 35,000 acres.—The steamer Wolverine, with a crew of fourteen and sixty-six passengers, is reported to be lost in Lake Winnipeg.—A despatch from Edmonton announces that a railway from Vancouver to a point on Hudson Bay, 150 miles north of Fort Churchill, has been planned. Its promoters are determined to leave nothing undone to ensure satisfactory climatic conditions. It is to cross the continent between 56 and 61 degrees north latitude, and though the Central Pacific crosses about 20 degrees further south, they have resolved to call it the Southern Central Pacific. The name will be sufficient to drive all ice out of Hudson Bay.—The Emancipation Lodge of Montreal is said to have returned its charter to the Grand Orient of France and disbanded. One may doubt very prudently the statement.—Justice Demers has granted an injunction restraining the Catholic School Commissioners from dismissing teachers because they are Freemasons.—The postmaster-general's report for 1910 shows that 45,705,000 more letters and post cards were carried than in the previous year, the increase being about ten per cent. The department's profit for the year was \$943,210.

Great Britain.—Parliament has reassembled and the Prime Minister stated his policy November 18. The House of Lords Bill will be sent at once to the Upper House, which must make up its mind to accept or reject it, as no amendment will be entertained. While the Lords are engaged in this, the Commons will pass some budget and other necessary matters, and should the Lords reject the Bill for their reform, Parliament will be dissolved November 28. Some members were curious to know whether the Prime Minister had got "guarantees," a euphemism for a promise by the King to create as many peers as may be necessary to carry the Bill. They were told very properly that as the King must not be drawn into politics, the Minister can tell neither the advice he has given nor how it was received. But it must not be forgotten that all the talk about guarantees from the King originated with Mr. Asquith himself. The

King's obvious course would be to tell Mr. Asquith that he is ready to sign any Bill in the matter coming to him in the constitutional way, *i.e.*, after passing both Houses; but that he will not join with the Commons to abolish the Lords any more than he would join with the Lords to abolish the Commons. Mr. Asquith and his friends declare the House of Lords to be a national evil, since it blocks necessary progressive legislation. This, however, is a begging of the question. The *Daily News*, Radical organ, hints at revolution.—The disturbances in the Rhondda Valley collieries were planned carefully. At 4 a.m., November 7, a bugle sounded and immediately strikers took possession of the entrances to the yards and allowed no pitman to enter. The town of Clydach Vale was occupied by 3,000 men, who marched continually through the main streets, sending scouts to every house to see whether any pitman had gone to work. The police were attacked. The strikers seized the surface machinery of the Cambrian Colliery and extinguished the fires, but were driven off before actual damage was done. During the night the police guarding the Geamorgan Colliery were attacked, and next day shops were looted and the police stoned. The rioters failed in their attempt to flood the mines by destroying the pumping machinery. In Aberdare Valley there were similar disturbances.—In the shipyard lockout the masters' proposals which had been rejected by a majority of 1100 in 19,000 votes, were re-submitted and were rejected by a majority of nearly 10,000 in 21,000 votes.—The plague in Suffolk is growing more serious. It was hoped that the infected rats were confined to the triangle between the rivers Stour and Orwell. They have now been found at Hollesley, fifteen miles north of the latter river.—The King and Queen propose to go to India in 1912 for a Coronation Durbar. They will probably visit Australia, New Zealand and Canada on their way home.

Ireland.—The near approach of the New Year will bring forward, it is expected, many additional claims for Old Age Pensions in Ireland, in consequence of the removal of the poor-law relief barrier. Since the Pension Act came into force two years ago 8,312 claims for admission to its privilege have been made in Dublin. The recent withdrawal of the pauper disqualification will result, it is thought, in 40,000 claims in all Ireland, and it is interesting to note that nearly 22,000 claims are in arrears in the country because of the insufficiency of the staff of pension officers to investigate the claims. No fewer than 37,876 claims for pensions were granted in Ireland in the year ended March 31 last; 38,495 claims were rejected, and of these 26,675 were rejected on the question of age.—Mr. T. P. O'Connor's "Devolution" speeches during his tour in Canada threaten to bring about a deplorable split in the Nationalist party. The *Irish Independent* makes this editorial comment: "When Mr. T. P. O'Connor began his strange crusade in Canada we foresaw what its effect would be on the

Liberals. Our apprehensions of the damage which his speeches were calculated to do to the Irish Cause already have been more than realized. It is deplorable to see that one of the prominent leaders of the Irish Party should thus have weakened the Irish position without a word of remonstrance from the party or the country. One of the latest declarations by Mr. Redmond in America was that Home Rule on Parnell's lines was inevitable, and that there has been and would be no lowering of the flag by him. That, in our opinion, is the correct line to take at this juncture; but why has Mr. O'Connor been allowed to take an entirely different course, to put England, Scotland and Wales on the same basis as Ireland?"—The sudden death of Sir Clifton Robinson in New York was a matter of regret for the entire community of Dublin. The "Tramway King," as he was called, was the pioneer in Dublin of the very excellent system of electric tramways the city now enjoys.

—The total emigration from Ireland during the month of October was 3,322, being an increase of 525 as compared with the October of 1909. The total emigration from Ireland for the first ten months of the year was 30,911, being an increase of 4,045 as compared with the corresponding period in 1909.—The reports of the Judges under the Small Farm Prize Scheme in Cork show that admirable work has been done throughout the country, and that tenants who have purchased have, with zeal and energy, pursued an improved system of husbandry. Gratifying evidence is found in the reports of a proportional improvement in the condition of the small farmers throughout Cork. There was only one drawback in this year's competition—the entries were not as numerous as on former occasions.—Interviewed immediately after Mr. Asquith's announcement of a dissolution of Parliament on November 28, in case the House of Lords rejects the Veto Bill, Mr. John Redmond said: "I consider that everything is now on a satisfactory basis. The fight will now go on as all progressive reformers have thought from the first to be the better, indeed the only way to bring it to a triumphant conclusion. In Ireland we are perfectly prepared for the fight. We shall give a good account of ourselves despite any attempts of factionists to harass and divide the national forces."

Italy.—Italy is threatened with serious financial depression this winter. One of the reasons given is that the cholera kept most of the American tourists away last summer and hence the shopkeepers and hotel men failed to reap their usual harvest. A high official says Italy has lost 400,000,000 francs (\$80,000,000) in the last seven months. The fruit crop was almost a total failure and the wine output was exactly half the usual amount.

Belgium.—The King, in his speech from the throne opening parliament, dwelt specially upon the welcome given by the Belgian people to the German Sovereigns.

Mention was made of the agreements recently concluded with Great Britain, France and Germany regarding the African colonial boundaries as showing the excellent relations of the country with the Powers. His Majesty held the brilliant participation of the nations in the Brussels Exhibition to be evidence of the esteem in which Belgium was held abroad. Parliament was urged in the address to push forward with zeal the great public works, especially the completion of the port at Antwerp, and finally assurance was given of the Government's purpose to safeguard the future of the Belgian-Congo by completing without delay its economic equipment.—On entering the chamber the Queen was received with enthusiastic cheers. A few cries of "Long live universal suffrage" were heard, and altercations ensued between Socialists and members of the Right. The King was greeted by the Catholics and Liberals with cries of "Vive le Roi," but the Socialists, who remained seated, flung slips of paper into the hall and raised cheers for universal suffrage and dissolution. Press despatches state that the Socialists threw compressed paper at the King as he was on his way to Parliament, and sang the "Carmagnole" and the "Internationale." The King ignored the demonstrations and continued to acknowledge the cheering of the crowd.

Cheaper Meat in Germany.—As the Socialists are making political capital out of the prevailing famine price for meat, the Government has found it advisable to cheapen the meat supply before the general elections. Unofficial announcements early last week made known the Imperial Government's purpose of soon opening the frontiers for the importation of foreign live-stock for immediate slaughter. Chancellor von Bethmann-Hollweg has already given Baden and Alsace-Lorraine permission to import a considerable weekly quota of animals from France. The Bavarian Government also intends to admit French live-stock, and will appeal to the Berlin authorities to modify the restrictions now binding on the Danish frontier. Baron Schorlemer, Prussian Minister of Agriculture, is considering a proposal to open all frontiers except the Russian.

American Vines for Germany.—The Home Secretary in Berlin has allowed the importing of 100,000 American vines. This concession is a step in the direction strongly advised by the specialists who have been charged with the task of assisting German owners of vineyards in the straits that threaten them. As is known, these latter have had but poor vintages for some years back. Other dispositions will have to follow if the most picturesque districts of the fatherland are to be saved from poverty. The wine district of the middle Rhine country, and more especially the red-wine region about Andernach and along the lower Ahr seems to be in a desperate plight. For the past six years the average vintage in these

neighborhoods has been far below the normal. The introduction of American vines has been long warmly recommended as a saving measure, and individual attempts to better conditions through the planting of American vines have had the happiest results.

Trust Fever in Germany.—The *Frankfurter Zeitung* says in a recent issue: "One feature of this year has been the great development in concentration, fusions, understandings in one form or another. With us in Germany in the last few years the cartels and syndicates in the chemical, the electrical, the ocean and river shipping companies have been remarkable. The latest trust is that in the book trade, which practically puts an end to competition. The bourse regards such developments sympathetically, believing that the abrupt ups and downs in trade competition will be less pronounced."

Prince Luitpold of Bavaria.—On March 12 next, Prince-Regent Luitpold will have completed his ninetieth year. The Bavarian people have been planning a grand national demonstration to honor the occasion, but in a letter to his Ministers for Home Affairs the Prince makes the request that the day be kept only in the simplest manner. His wish will be respected, and, in lieu of the festivities that were being arranged, a great national fund is to be collected and presented to the Regent. The aged Prince has shown marked interest in the charitable and benevolent enterprises flourishing in his kingdom, and the purpose of his people will be to enable him, through a birthday fund, to aid notably certain institutions for the care of young people and veteran soldiers, which have been special objects of his solicitude.

Bohemia.—The attempts to remove the obstacles to necessary legislation in the forthcoming meeting of the Reichsrath in Vienna, due to conflict between the German and Czech parties, appears to be hopeless. The chronicle has already referred to the Compromise Commission, in session for some time back in Prague. The mutual understanding hoped for from its deliberations has not come about. Many now propose the appointment of a Permanent Commission, to which all matters in dispute between the two peoples in Bohemia shall be referred for final settlement. This proposal is not acceptable to the Czechs, who refuse to agree to it until the tax measures now before the Bohemian Landtag will have been finally settled. As the Germans claim to find in the taxation question the one obstructive weapon still left to them, they are not inclined to concede this demand. To add to a difficult situation the City Council of Prague has just entered unanimous protest against the requirement of the use of German, as well as Bohemian in all official proceedings. The meeting of the Reichsrath in Vienna, which had been fixed for November 20, is in consequence deferred.

QUESTIONS OF THE DAY

Lafargeville

The death of John La Farge recalls the story of the efforts to establish New York's pioneer ecclesiastical seminary. The first two bishops who ruled the see realized at once that its fundamental need was a corps of priests trained at home and thoroughly alive to local conditions. Bishop Connolly had so much to do organizing the diocese that he could not attempt anything in this direction. Bishop Dubois, however, during a visit to Rome in 1829, dwelt so vigorously on his need of priests that the Propaganda authorities agreed to help him.

On his return to New York he bought, in 1832, with the assistance thus procured, a building site near Nyack, Rockland County, twenty miles from New York. To get to Nyack in those days you had to cross the river to Hoboken and then drive to Nyack. The bishop had collected about \$18,000 for a building fund, and with this he began the new seminary, the chapel of which was dedicated August 10, 1834. Father John McCloskey, later archbishop and cardinal, was appointed director of the new seminary, but just as the building was finished and ready to be opened it was destroyed by fire.

Cornelius Heeney, the Brooklyn philanthropist, next offered Bishop Dubois the site of the present St. Paul's Church, on Court street, for the seminary. He was tinged with the prevailing spirit of trusteeism, however, and wanted to tie a string to his gift, so it was refused, although some of the unused building material had been transferred to Brooklyn from Nyack.

No further move in the project was made until early in 1838, when Bishop Dubois bought the property owned by John La Farge's father, at Lafargeville, Jefferson County, New York. The price paid for it was \$20,000, and there, on September 20, 1838, the seminary and college of St. Vincent de Paul was opened, with the Rev. Francis Guth as president, and Fathers Moran and Haes with three lay tutors as his assistants. In theory the location was admirable; in fact impossible. It could be reached only after several days of weary travel. There were eight students at the opening, and the next year saw no increase. "Yesterday we opened our class again with a handful of children," wrote Father Guth, in September, 1839. "We might be compared to a big stage coach, drawn by four horses, but with no passengers." So it was evident that the La Farge place would not do; St. Vincent's was closed, and the idea of locating there given up.

Lafargeville is a village, 18 miles from Watertown; 197 from Albany and 339 from New York. What could have induced Bishop Dubois to select such a remote site for his seminary in 1838? The records include a curious and seemingly unknown chapter in the ecclesiastical history of New York.

After the Revolution the State of New York undertook to open up the old Indian tribal lands to settlers, and this brought about speculation and exploiting by adroit manipulators, much the same as we see being done to-day by the development companies who turn suburban farms into city lots at big profit. With the Indian lands in Jefferson and Lewis Counties, which belonged to the Oneidas, much of this exploiting was done abroad. Gouverneur Morris, for instance, was largely instrumental in organizing what was known as the Antwerp Company, which took 680,000 florins of the savings of the simple Dutch people for 450,000 acres of this then wilderness. Of course the investors lost their money. Among the New York speculators were such well-known men of the last century as Francis Depau—who built the famous "Depau Row" in Bleecker street, where the Mills Hotel now stands. He owned the most popular line of packet ships to Havre and was married to Sylvie de Grasse, daughter of Admiral de Grasse, of our French allies. Others were Herman Le Roy, William Bayard and James McClellan. In January, 1796, they acquired the section of the Oneida lands known as Penet's Square—a ten-mile tract along Oneida Lake.

French capital was also interested in this Black River country as early as 1760. In 1793 Louis Chassnais purchased 800,000 acres there with the intention of selling it in small farms to the refugees who were forced to leave France through the excesses of the Revolution. Along the St. Lawrence, and in this section these *émigrés* were expected to find congenial homes. Here came, in 1805, from France, James Le Ray de Chaumont, and invested some of the money he brought with him, settling down to live in almost feudal style in the part of the county called the township of Orleans, and in his honor soon subtitled Leraysville, about ten miles east of Watertown. In 1808 he commenced to build the finest mansion west of the Hudson, a stone building 60 by 60, so lavish in its appointments that it was not completed until 1827. He used to drive about the country in a four-horse coach with postillions and out-riders.

Other French investors attracted there by him were Joseph Bonaparte, the ex-king of Spain, then living here as the Count de Sourville, the Duc de Vincennes, Marshal Grouchy of Waterloo fame, Murat's son Joachim, Count Real, who was Napoleon's Chief of Paris Police, and John La Farge, who had been a merchant in Havre in association with one Joseph Russell. Joseph Bonaparte, in exchange for diamonds, said to belong to the crown-jewels of Spain, and valued at \$120,000, got 150,000 acres of the Antwerp Company property in 1818, and built a mansion on it. Joachim Murat started the first grist mill in the section, but as the clearing of the land dried up his water power, the mill failed to work. The others settled in more or less splendor throughout the town of Orleans and at Cape Vincent until the restoration of Napoleon and political changes in France enabled them to return. The opening of the Erie Canal so al-

tered New York conditions that James Le Ray failed in 1825 and lost most of his property. He returned to France in 1836 where he died in his 80th year, on December 31, 1840.

John La Farge invested largely in the Joseph Bonaparte property which the ex-king was soon glad to sell him, and settled down to live there. In 1823 the name of this precise spot, which had up to then been known as "Log Mills," was changed to Lafargeville, in his honor. Owing to the strict way in which he exacted the terms of the deeds he gave with the lands he sold he became unpopular and had much trouble adjusting the disputes that arose. The big house he occupied was on his hands, and when his fellow countryman, the good Bishop Dubois, came along looking for a seminary site, it was transferred to him. The Bishop, with his experiences at Emmitsburg, thought that a remote country site was the best for a seminary. The extant picture of the La Farge mansion shows it as an attractive three-story colonial building, with two substantial wings, one of which La Farge had used as a land office.

"The most noted historical landmark in the town of Orleans," says Haddock, in his "History of Jefferson County, New York, from 1793-1894," p. 645, "is the old La Farge mansion, about a mile south of the village. In its day this was a most elaborate structure, in its general appearance, much like the chateaux erected by all the wealthy French settlers in Jefferson and Lewis Counties. The dwelling was richly furnished throughout, and the great land-holding merchant of Havre occupied it in princely style, entertaining royally whenever he could get anyone to entertain. It is notorious, however, that the distinguished Frenchmen who settled at Cape Vincent were not on terms of intimacy with La Farge, nor was he numbered among the distinguished guests who, from time to time assembled at the Le Ray mansion or the chateau of Joseph Bonaparte. Whether it was a difference of politics or society, the writer does not happen to know.

The grounds around the mansion were tastefully laid out and walled with cut stone; the whole demesne being arranged regardless of expense. . . . Today the mansion is fast crumbling to ruin. The ruins were long ago stripped of their elegant adornments and some of the elaborate walls have fallen down, and an air of general decay pervades the whole surroundings."

The solitary Hibernian name of James J. Murphy appears in the list of the early pioneers, and it draws attention to a notable fact. Here was a colony of educated, prosperous French Catholics, but the Church and religion made no progress in this region under their direct or indirect influence. How different from the story of the other part of the State where the Irish Devereuxs, McCarthys, Kernans and their associates went into similar big land schemes. There churches and congregations were founded at once and multiplied with the steady material growth of the enterprise. At Lafargeville, when the

seminary project failed, a little wooden church, called St. John's, seating about 100 people, was put up in 1846 to supply the needs of the Catholics. In 1850 Lafargeville had, all told, about 300 inhabitants—61 families in 50 houses; to-day the population of the village is given at about the same figures. John La Farge, Senior, left there in 1840 and came to live in New York.

THOMAS F. MEEHAN.

Democracy's First Great Triumph

At the time of the ratification of the Constitution of the United States, the suffrage was very much restricted. No bill of rights hinted at voting as one of the prerogatives of a citizen, nor in any State had a citizen, as such, the power of expressing his will or preference at the polls. In five States, namely, New Hampshire, Massachusetts, New York, New Jersey and North Carolina (strange to say) all free native-born inhabitants, even though descended from African slaves, were citizens and, if they had the qualifications determined by those States, were voters. But in general, so few citizens, either white or colored, fulfilled the many requirements of the various States that a presidential election aroused no widespread interest, although then, as now, hand-bills, pamphlets, and letters to editors assured the people that the permanence of free institutions and the safety of the Republic absolutely depended on the support of this or that ticket, or the defeat of this or that candidate for office.

The Republicans were early in the field, well captained and well organized for the presidential campaign of 1800. The days of party platforms and party nominations had not yet dawned, but Jefferson's letter in 1799 to Elbridge Gerry, of Massachusetts, was in itself a platform, for in it the recognized party chief clearly stated his position: States' rights, economical administration, a navy for coast defence only, no standing army, and freedom of the press. This last was a pass at the Sedition Act, but the Alien and Naturalization Acts received no notice. Jefferson considered them experiments upon the public mind and conscience, to see whether an open violation of the Constitution would be tolerated. If they proved successful, the next move would be to make Adams President for life, fix the succession in his family, and give a life tenure to the senatorial office.

When the electoral votes came to be counted, sixty-three were for Adams and seventy-three for Jefferson, the southern States with their daughters Kentucky and Tennessee having cast a solid vote for the Republican candidates. In ten of the sixteen States that participated in the election the legislatures had chosen the electors.

Adams was defeated, but no President had been elected, for Jefferson and Aaron Burr had each received seventy-three votes. The choice of a President, therefore, devolved upon the House of Representatives. Thereupon,

the Federalists, who controlled the House, began to study how they could profit most by their peculiar position. Hamilton, the most influential man in the party, though personally unfriendly to Jefferson, was outspoken in his favor. "I cannot remain with a party," he said, "which so degrades itself as to elect Burr," whom he denounced as ambitious, selfish, and decidedly profligate. Burr was the son of a preacher and a grandson of the famous New England divine, Jonathan Edwards. During the campaign of 1800 which resulted in Jefferson's election, the ministers of New England took an important part. They proclaimed from the house tops that Jefferson's success would be the signal for breaking down pulpits and burning Bibles, and when the contest had reached the House of Representatives, they stigmatized his religious views as so atheistical that he ought not to be the favored candidate.

As each State had but one vote in the choice of a President by the House, Virginia, with her nineteen representatives had no more influence on the result than Delaware with only one. There being sixteen States, the successful candidate must have at least nine votes. In their first caucus, the Federalists decided to elect Burr, but when the House had assembled and the formal balloting took place, they lacked one vote to bring him in. Just one more vote was needed, but as ballot after ballot was taken that vote was not forthcoming. Finally, on the thirty-sixth ballot, taken only two weeks before the day set for the inauguration, Jefferson received ten of the sixteen possible votes. On that occasion Matthew Lyon of Vermont cast the vote of his State for the successful candidate.

The Federalist party as an important factor in politics was dead. Social standing, talent, wealth, and learning had supported it, but it was the party of caste. It had ruled energetically, even despotically; it had been the party of paternalism; better, perhaps, it had been the party in which a select few had played the part of a *padrone* by embracing the theory that the common people were to be herded, not heard. By birth and breeding Jefferson was an aristocrat; years and study had made him a believer in the people.

Washington's second inauguration, which took place in Philadelphia, was almost painfully quiet and unobtrusive. When John Adams took the oath of office in the same city, the imposing spectacle, as he wrote to his wife, was, in the opinion of all, "the sublimest thing ever exhibited in America." During the last year of his administration, the Government offices were removed to the permanent capital amid the heavily wooded swamps on the banks of the Potomac. Early in the morning of the day of Jefferson's inauguration, John Adams' carriage drove rapidly out of Washington, and in it rode a disappointed and embittered man.

With an escort of Virginia artillery, Jefferson went to the capitol, where he was received by Vice-President Burr. There he delivered his inaugural address which

was conciliatory and full of hope and confidence. "If there be any among us," he said, "who would wish to dissolve this Union or change its republican form, let them stand undisturbed as monuments of the safety with which error of opinion may be tolerated when reason is left free to combat it." Chief Justice Marshall then administered the oath of office.

That simplicity which has become proverbially Jeffersonian speedily displaced the ceremonious etiquette that had prevailed in the president's "palace," as it was then styled. Washington and Adams, following the English precedent, had been accustomed to go in state to the capitol and there deliver orally their annual addresses on the condition of the country. Jefferson introduced the practice, invariably followed since his time, of sending a written message containing his views on public questions.

One of the new President's first official acts was to pardon all who were then in prison under the provisions of the Sedition Law. He made few removals from office, and these were chiefly for "active and bitter opposition to the order of things which the public will had established." It is now called "offensive partisanship."

The Federalists contemptuously dubbed the Jeffersonians "Democrats," a word which the President would not recognize. The appellation "Democratic Republicans" gradually became fixed upon them, while the scattered and battered remnants of their opponents were known as "Republican Federalists."

As during Adams' administration the Republican legislatures of Kentucky and Tennessee had passed resolutions attacking the Alien and Sedition Acts and hinting broadly at nullification, so in Jefferson's first term, some New England Federalists, thinking that with their loss of power the country was lost, began to hatch a plot to separate New England, New York and New Jersey from the Republic and form, with Nova Scotia and other British provinces, a new union in which Federalist principles should be securely entrenched. Although apprised of the plot, Jefferson lost none of his serenity. The truth was that he had very loose notions about maintaining the territorial integrity of the Republic, for he wrote to Doctor Joseph Priestley, under date of January 29, 1804, "Whether we remain in one confederacy, or form into Atlantic and Mississippi confederacies, I believe not very important to either part."

Jefferson's first nomination to the Supreme Court was made in 1804, when William Johnson of South Carolina, the first Republican justice, broke in upon the Federalist exclusiveness of that branch of the Government. The same year saw the adoption of the twelfth amendment to the Constitution, which directs the electors to vote separately for President and Vice-President, thus preventing the recurrence of the circumstances which almost placed Aaron Burr at the head of the Government.

The practice of selecting presidential candidates at a congressional caucus of the party had already been followed privately, but as the election of 1804 approached,

the Republicans in Congress gave public notice of a caucus to name a candidate for the Vice-Presidency; for although Burr had not yet fully revealed his true nature, it was understood that he was to be dropped. Nominations by publicly announced congressional caucus continued to be made until 1824, when William H. Crawford, the "regular" nominee of the caucus was defeated for the Presidency.

Jefferson's first term had been peaceful, popular and prosperous. The Louisiana Purchase, for which there was less warrant in the Constitution than for anything that the Federalists had done, was so generally approved that any defect in the transaction was made good by common acquiescence and consent. The Federalists had no issue for the campaign, but they nominated Rufus King, of New York, and went down to defeat with fourteen electoral votes in their favor against 162 for Jefferson. The people were with him.

Not the least notable event of the presidential election of 1800 was the first entrance into the field of politics of a benevolent organization founded in New York in 1789, and known as the Tammany Society.

D. P. SULLIVAN.

Missionary Efforts of the Protestants

The *Stimmen Aus Maria-Laach*, edited by H. A. Krose, who is himself an authority on Catholic missionary statistics, give under the above title a condensed report of The World Missionary Conference, held June 14 to 23 in Edinburgh. As will be recalled, this Conference assembled in pursuance of a resolution passed ten years ago by a similar though much smaller meeting in New York. By the latter, eight international commissions of from twenty to twenty-three members each were appointed to prepare the material for this year's meeting. The result of their labors based on first hand information from missionaries and other experts, was laid before the congress in Edinburgh in eight volumes, which will, it is said, be shortly published for the general public. They will form, as far as they go, a work of permanent value. A "Statistical Atlas of Christian Missions" has already appeared. By "Christian" missions Protestant missions, are, of course, meant. Only one map gives some information about the extent of Roman Catholic and Russian missionary efforts.

The congress was well attended. There were 1,200 delegates of churches and missionary societies, and besides about 3,000 other visitors, both men and women, and mostly of high social standing. Prominent among these visitors were the Archbishops of Canterbury and York and several other English bishops, hundreds of active missionaries, white and colored, and a goodly number of university professors. Naturally the Anglo-Saxon element was the best represented. However, a certain universality, as far as Protestantism can be universal, was one of the great features of the congress. In fact

the speakers did not hesitate to declare that this was an assembly without an equal in the history of all countries, "a truly ecumenical council," and the phrase regularly evoked a storm of applause. The assembly appeared entirely heedless of the fact that this universality excluded two-thirds of all Christians, the Catholics, and that the seeming unity had been brought about by rigorously excluding all questions relating to doctrine.

The congress was strictly Protestant. Missions, meant Protestant missions throughout the whole meeting, Christianity was Protestantism. Catholic missions were very rarely mentioned. Missionary activity in China, it was said, had begun only a hundred years ago and there were now 260,000 "Christians" in that country. Yet China has scarcely ever been without Catholic missionaries since the middle of the sixteenth century, and, with its dependencies, it counts now about two million Catholics among its inhabitants (see Krose, *Missionsstatistik*).

According to the Conference program, which was strictly adhered to, a very large number of short addresses were made. Again and again it was repeated, that now is the best time to act for the great cause to gain all the world for Christ. During the next ten years or never! The whole East is awakening to new life, all the nations of India are in a ferment. The old is going, there is everywhere a craving for new ideas. As long as the nations are susceptible, the missioner must work under high pressure. All the achievements of modern times must be pressed into service. Too much stress cannot be laid on the education of the missionaries, who must above all be able men, not necessarily of first-rate talents, but pious and self-sacrificing souls, who know how to gain the confidence of the heathen. A Catholic marks with surprise, however, that more was said about the necessity of excellent missionary physicians than about the missionaries themselves. It is a fact that the influence of the former is very great in the Protestant missions.

The millions required for all this will be found. Western Christianity must finally shake off its lethargy and begin to understand its duty. Missionary societies must include all ages and ranks in an active propaganda. Pulpit and press must rouse the interest of high and low; an elementary knowledge of the missions must form part of the catechetical instruction of the young.

In a truly Protestant way the congress determined what kind of Christianity was to be taught, namely, a "pure simple Religion," the same, no doubt, which the members professed from June 14 to June 23. The differences of creed are not to be transplanted into the East. The aim of the missionaries must be to found "national Churches." As soon as a nation shall have been tolerably well supplied with native ministers it may be left to itself, to develop that system, which will be best adapted to its peculiarities. In regard to morality, the second commission had reported that according to the verdict of experts a "milder view" was justified in certain matters; for

example, it was believed polygamists should be admitted to baptism, if they could not be otherwise won over to Christianity; they should, however, be told that this was no Christian condition. Missionaries from South Africa protested against this decision, but the matter was not followed up any further.

The most difficult question was, how unity was to be preserved among the missionaries. It was stated with confusion and shame, that the disunion among Christians was the sole reason why only one-third of mankind belongs to the religion of Christ; regretful allusions to the unfortunate splitting up of Protestantism were heard in the speeches of the delegates from the beginning of the Congress to its termination. In any case, it was insisted, the non-Christians must not be allowed to perceive the differences which separate denominations. Let only those truths be named and preached which are common to all. Let the territory also be divided up between the emissaries of the various sects and societies. Every kind of competition would be treason to the Lord. The presence of delegates from the Philippines and other Catholic countries showed, be it remarked, that competition with Catholics was not to be deemed an evidence of such treason!

The following figures taken from the "Statistical Atlas" will give some idea of the extent of the Protestant missions and of the pecuniary means at their disposal: Missionary societies, 788; revenues of one year, £5,071,225 (\$25,356,125); "ordained" missionaries, Westerners, 5,522; natives, 5,045; mission helpers (teachers, physicians, women), Westerners, 13,785; natives, 92,918; stations, main and secondary, 35,487; Sunday schools, 24,982; children and teachers in them, 1,198,602. The Atlas declares that there are 81 university colleges with 7,991 students; 489 seminaries and normal schools with 12,543 students; 1,594 high schools with 155,522 students; 28,901 elementary schools with 1,165,212 children; 550 hospitals with 164,245 patients in one year, in which, too, medicine was given gratis 4,231,635 times. The increase of communicants during 1907 is set down as 127,875; the whole number of communicants, as 1,925,205; the whole number of baptized as 3,006,373.

These figures offer powerful testimony to the activity of Protestants in foreign mission fields. Happily, as Father Krose shows in a booklet recently published on missionary statistics, even the published records of Catholic mission work compare very favorably with the tale of Protestant labors. As is well known one reason or another prevents the story of Catholic missions from being fully recounted to the general public. Father Krose instances an admirable example. The record of pecuniary sacrifices made by non-Catholics seems to far overbalance that of Catholic missionary offerings. Yet who is not aware that most of the Catholic missionaries and mission helpers belong to religious orders and freely donate their service to the sacred cause for which they labor. An enormous contribution, surely, when one re-

calls the large salaries paid by Protestant mission societies to those sent out by them to toil in the mission fields. And it is a contribution due to the generosity of the poor of Christ, whose record is not kept in published reports but in the memory of the Master for whose sake the missionaries have given up all things that they may follow Him.

F. S. BETTEN, S.J.

How Official Liquidation is Managed in France

The laws in regard to the liquidation of the properties of the Congregations suppressed in France require the Minister of Justice to make an elaborate annual report containing all the transactions of the liquidators, or as we should call them, receivers, during the preceding year. This annual report (*Mémoire*) is transmitted also to each senator and deputy, not because any parliamentary sanction is required for it, but so that they may be furnished with information enabling any of them to request an interpellation as to irregularities or obscurities, and to require more precise data upon given points if deemed necessary.

M. Barthou is said to have devoted a good part of his vacation time to the preparation of his report, and on the eve of the reassembling of parliament he has managed to complete his work.

This is the fourth report of the kind which has been prepared, and it is not less interesting than its predecessors, proving that in spite of the prosecution of Duez and of Martin Gauthier, as well as the sword of Damocles which hangs over the heads of Menage and Lecouturier, the liquidators have not mended their ways, but go on with their operations in same good old grafting way.

M. Barthou begins by giving the general statement of liquidations in charge. These reached the number of 507 at the beginning of the year 1908, and in the course of that year some 101 were disposed of. There remained consequently on January 1, 1909, 406 pending liquidations, and of these 88 were concluded by December 31, 1909, thus leaving 318 unfinished on the first of January, 1910.

The total gross amount produced by these 88 liquidations reached 20,880,672.03 francs (notice the exactness of the .03 centimes), which was a striking shrinkage from the total gross amount produced in the preceding year, when it reached the total of 27,266,483.84 francs, thus making a difference of 6,385,811.81 francs. But from this gross sum there must be subtracted the total expense of the liquidations, amounting to the sum of 15,633,541.27 francs. In other words it cost 75 cents to collect each dollar of the amount realized from the sale of the properties in the hands of the liquidators. The French treasury department received only the sum of 5,247,130.76 francs, or one-quarter of the total amount realized. Imagine what would be said about an American receivership run on those lines!

The expenses of the legal proceedings absorbed about

1,973,848 francs, the special allowances of the liquidators (apart from their percentage commissions) used up 202,261 francs, lawyers' fees in the courts of the first instance, 211,386 francs, in the appellate courts and before the *Conseil d'Etat*, 487,615 francs, leaving out the centimes in each case.

On the other hand, the assistance doled out the decrepit and infirm members of the Congregations, that is the ones who were robbed, the real owners of the properties which were sold, came to but little more than half a million francs (out of the more than twenty millions realized by the sale of *their* property) and it was doled out so parsimoniously that there were Congregations which in one case received all told for its invalid aged membership the magnificent sum of 50 francs (\$10), and another the sum of 31 francs (\$6.20), and still another 25 francs (\$5). Besides this, in a very large number of dissolved Congregations the liabilities exceeded the assets realized, and the French government therefore had to put its hand into the pockets of the other Congregations and indemnify by such addition of other people's money the poor overworked liquidators for their deficiency, and to pay their lawyers' fees and charges, especially those who practiced in the higher courts at Paris and elsewhere. As an example of the Parisian lawyers, we may cite the case of M. Sarrante, who got for one case 20,000 francs, and M. Faure, who received 40,000 francs for another one.

M. Barthou observes in his report that he has corrected two of the shortcomings pointed out by his predecessors in their reports, namely, the extreme length of time it took the liquidators before they would deposit in the official depositories the cash realized on their sales, all the while retaining it under their own control for several months at a time, even at times when the government had to advance payments to cover cases where there was a deficiency. The deposits, he says, have been made in 1909 *almost normally*, and with greater regularity than in preceding years, and also adds that as to the advances which the government has had to make in the cases where deficiencies occurred, amounting to the sum of 1,650,225 francs, the liquidators received the greater part of such advances, or to be exact, the sum of 995,827.82 francs. Why they did not make it a round million of francs we do not know.

It is well to bear in mind that in reality this sum has been exceeded, for in the preceding year the government advanced to the liquidators, on account of deficiencies, the sum of 359,067 francs, so that in reality the deficiency funds advanced to the liquidators approximate nearly a million and a half of francs.

Towards the end of his report M. Barthou calls attention to the fact that the accounts of the government and the accounts of the liquidators do not agree by some 62,827 francs, that sum according to the government accounts having been advanced to the liquidators in various deficiency matters, while the liquidators energeti-

cally deny ever having received that sum. M. Barthou, however, avoids making trouble for anyone by a most diplomatic proposal, and that is that the sum in question be charged off the government books to profit and loss.

The four reports so far published and the annual ones yet to follow will show a most remarkable chapter in the history of France, because the funds already received will be used to pay deficiencies in future cases, and eventually nothing will be received either for the state, for the aged and infirm members of the Congregations or for the socialistic crew who were to benefit by the confiscation of such property through the means of the promised old age pension system which was to be inaugurated from the proceeds. The whole property of the Congregations was taken from them to be given to official liquidators, their lawyers and their hangers-on.

ANDREW J. SHIPMAN.

Augustus Muller, S.J.

On the Feast of All Saints the Very Rev. Joseph Hanselman, Provincial of the Maryland New York Province of the Society of Jesus, received a letter from India written by the Rev. Augustus Muller, S.J., a missionary in the Far East; the same day, a few hours later, he received a cablegram from India announcing the Father's death. The name of Augustus Muller is known perhaps to few Americans, yet it is familiar to millions of Christians and Pagans in Europe and the Orient. In the annals of the missions for the past thirty years, his work among the lepers and the sick forms a resplendent chapter, while his heroic sacrifices recall to many the saintly Damien of Molokai.

Father Muller was an American, at least by adoption. He was born in Germany in 1841, and at the age of twenty entered the Jesuit novitiate of the New York and Canada Mission near Montreal, Canada. He taught several years at St. John's College, Fordham, New York, and made his higher studies in the Seminary at Woodstock, Md. Little did he dream when he first offered himself for the missions in the East that a great career of usefulness was opening before him. He was of a practical turn of mind and believed that he might minister to the bodily as well as to the spiritual ailments of the people with whom he was to cast his lot. At his arrival in 1879 in Mangalore, India, as a professor of St. Aloysius' College, he was the possessor of a small box of homœopathic medicines, which he had obtained in Paris. With this meagre supply of remedies he treated the sick among the students of the college and the poor who applied to him. The success of his treatment induced friends to help him to add to his stock of medicines and to open the Homœopathic Poor Dispensary in 1880. He next undertook to aid the lepers, and at great sacrifice he built an Asylum for them. Then came the Hospital for general diseases, as well as a Poor House and Plague Hospital.

The list of the institutions he founded and single-handed conducted during thirty years displays the enormous activity and the consuming zeal of the man of God. In the year 1891, Father Muller erected a large dispensary at Kankanady, to which a new wing was added in 1905, and another in the following year. Every day he received applications for advice from patients from all parts of India, Ceylon and Burma, for whom he prescribed gratis. People of every class, rich and poor, came for consultation to the out-patients' Department of the Dispensary in charge of his assistant, Dr. Fernandes, and two of the Hospital attendants. The poor were given advice and supplied with medicine free of charge. The number of out-patients treated daily was nearly 100. According to the report for 1908, forty clerks were kept busy in the dispensary, while ten carpenters were regularly employed in preparing cases or chests for the distribution of medicines.

St. Joseph's Leper Asylum came under Father Muller's management in 1890. His first care was to select a more suitable site of ten acres for a new building, to which the lepers were removed in 1892. The asylum contained 10 rooms, equally divided among men and women. The grounds were neatly laid out, and in 1896 a chapel was erected for the spiritual consolation of the afflicted inmates. Since then the building has been much enlarged to meet the increase of the number of lepers, which in 1908 amounted to 47. The Leper Asylum has been open to all castes and creeds, and its kindly shelter has been a welcome boon to those afflicted with this dread disease. The number cared for would be larger were it not for an ordinance of the District Board barring admittance to patients from outside the District.

Father Muller opened a small hospital for the relief of the poor Catholics of Mangalore and its suburbs in 1895. The hospital, consisting of two large wards and a chapel, was made possible by contributions raised in the town of Mangalore and a donation from Count Caesar Mattei, of Bologna. The two wards accommodate 36 patients. So many of the sick poor applied for admission that, in 1901, Father Muller resolved to put up a new building, and to that end sought and received contributions from all parts of India. The cost of the new structure was 12,000 rupees, of which 5,425 rupees were given by the general public.

In the year 1902, the bubonic plague made its appearance in Mangalore, and its rapid progress created a panic among the people. The Catholics appealed to Father Muller and aided him substantially by subscribing the sum of nearly 5,000 rupees for another hospital. Within 27 days a building 75 by 45 feet was planned and erected on a site commanding a most charming view of distant hills and interlying rice fields. The Hospital is a durable structure of laterite stone, and has four well-ventilated wards with rooms for 24 patients. The number of plague patients treated in the hospital during the first five years after its establishment was 118.

But this is not all. For several years Mangalore had been free from the ravages of cholera epidemics, though sporadic cases were not unfrequent. In November, 1907, however, the town, and in fact the whole district of South Canara, were startled by a violent epidemic of the dreadful pestilence. As several cases were brought to the Kankanady Hospital, Father Muller opened a cholera camp, using also for want of a special building, the Bubonic Plague Hospital, which had been fortunately without patients for some time. Within a year 150 cases were treated, of which number 115 were restored to permanent health.

This short résumé of the works under the supervision of Father Muller, especially when we consider their arduous character, will make good the claim that he should be recognized as a man of heroic stature. Youthful vigor, energy of soul and pure love of humanity might, under exceptional circumstances, accomplish quite as much; but that a man tottering under the weight of years—for Father Muller had reached the three score and ten when he died—in the midst of hardships and difficulties of every kind, should have done all this, entitles him anew to the veneration of Christians throughout the world.

It is pleasing to note that Father Muller's labors were not without recognition during his lifetime. On Nov. 4, 1907, His Excellency, Sir Arthur Lawley, representing King Edward VII, Emperor of India, presented the K. I. H. Medal to Father Muller, after expressing feelingly his appreciation of the Father's work.

"Rev. Father Muller," said his Excellency in the public address he delivered on the occasion, "I take it that the purpose in view when the bestowal of the Kaisar-i-Hind Medal is determined on is to make known as widely as possible the recognition of services of exceptional merit rendered to India and her peoples. I feel that the phrase which I have used of exceptional merit is a most inadequate description of the work which you have done in this District. The Church to which you belong has, decade after decade, been a practical and living exposition of the teaching of Christ—self-sacrifice, self-obliteration, self-devotion to the welfare of others, and, ladies and gentlemen, no exponent of those doctrines has been more faithful, more consistent, more conspicuous than Father Muller. To restrain and to push back the encroachments of ignorance, poverty and sin, to do battle with the forces of disease, plague, leprosy and the other evils which flesh is heir to—this has been the noble task of his life. His way of life may seem to have fallen into the sere and yellow leaf, but age cannot wither his infinite enthusiasm, his patient devotion to duty, his overflowing love for his fellow-men. I hope that to him and to the gallant band enrolled under his banner the present moment may help in some degree to bring home the fact that his labor is not in vain, that we do realize how splendid has been the effort of his life, how rich the fruit of his work, and earnestly we hope and pray that

God may prosper the labor of his hands. Sir, in pinning this Medal on your breast, I offer you my sincere congratulation, and express the hope that for many a year to come you may wear this decoration, and that it may cheer you and others who with you are climbing the steep and rugged path of duty."

Next morning Their Excellencies visited Father Muller's charitable institutions. A few hours after, His Excellency sent Father Muller the following letter:

MANGALORE, NOV. 5, 1907.

DEAR FATHER MULLER:

Together with a report of my speech, I send you a cheque for Rs. 100, which Lady Lawley and I beg you to accept, towards the funds of the Hospital.

It was a great pleasure to us both to see something of your splendid work, in which indeed, I wish you well.

Yours sincerely
ARTHUR LAWLEY.

But the most precious favor in the esteem of this apostle of the poor, the suffering and the outcast, was the following letter which our Holy Father, Pius X, sent with his photograph to the aged missionary in 1905.

To our beloved Son, Father Muller, of the Society of Jesus, and Dr. Laurence Fernandes, who have both well merited by the foundation of the hospital for poor lepers in Mangalore, and to all equally beloved benefactors, who help in this favorite work of charity, and to all the sick, praying for resignation from Heaven in their sufferings, we impart with all our heart the Apostolic Benediction.

From the Vatican, Oct. 14, 1905.

PIUS PP. X.

In the death of Father Muller the Church of Mangalore, and of the remote East in general, has lost the invaluable services of a devoted friend of the poor and the afflicted. The record of his work is the highest tribute to his worth and should be an inspiration to his fellow laborers in the mission field.

EDWARD SPILLANE, S.J.

CORRESPONDENCE

The Catholics of Ecuador

II.

PLAYA RICA, ECUADOR.

If anyone doubts a Living Christ in South America, let him visit on any day a chapel of the Blessed Sacrament. There may be seen men and women in adoration, and with such serious devotion as to convince the coldest heretic of their ardent and comforting faith. It is a common sight to see a father and son enter. They kneel together, bolt upright, on the hard paved floor, the father close up behind the son, who extends his arms full length forward with palms wide open and upward. The father reaches forward and in a manner embracing the son he clasps the latter's arms above the elbows and thus united, with faces radiant with hope turned upward

to the Host in the ostensorium their prayers go out to Him living and present before them.

But a really thrilling sight comes to one who follows from the street a disciple of The Poor Man of Assisi on any afternoon, let us say, into the Dominican Church at Benediction. We say the Dominican Church because these two fraternize intimately, although we might behold a similar scene in any other church. After aspersing himself the poor humble friar goes forward to find a place amongst the people; putting down his basket he kneels, as nearly all worshipers do, on the cold pavement. There are no benches; a few fine ladies will have had their servants bring from their homes priedieus for their comfort, but the humble Franciscan is on the cold hard pavement,—and how gracefully all of these people do kneel. There is nothing for them to lean or rest against for support. They do not sit on their heels. Their feet are not screwed about in all sorts of untidy positions, but holding their feet well together and their bodies erect, as good manners exact, they are in becoming and proper devotional attitude. Having most humbly made his reverence, the friar loosens his habit at the throat band and bares his breast; his hands then go out and up. The wide sleeves of his habit fall back beyond the elbows. Oh those skinny arms give proof, if proof were necessary, of vigils and a rigorous ascetic life. The clean shaved head, save alone for the crown of hair two inches wide left circling above the ears, is thrown back with lips parted; from their cavernous depths two imploring brilliant eyes, illuminated by the fire of faith, are fixed on a Living Christ.

"Far off the noises of the world retreat"

We know his thoughts and desires

"Come Creator Spirit blest

And in our souls take up Thy rest

Come with Thy grace and heavenly aid

To fill the hearts which Thou hast made."

This is but a very poor portrayal of his attitude from the time the Host is placed in the ostensorium until it is returned to the tabernacle. Then his arms fall crossed over his breast and his head is bowed low, holding close to his heart, one might think, that which he has received. Arising he takes his basket and goes forth again out into the world. Receiving from those who can give, he simply says, "God will pay you;" and those to whom he speaks say, "Thanks be to God." All from God, all for God, is their teaching.

Visiting one of the convents in Quito a short time ago, I was told by the superior that they had fed at dinner that day 137 poor and infirm. Right then, one assents, was Lacordaire when he said: "The art and the heart of man never went further than in the creation of a convent."

A decade and more ago one could witness a scene in Quito that showed clearly the faith of the people. During the daily high Mass in the cathedral at the moment of Consecration, at about 8.30, the large bell in the campanile struck once. All were expecting it, everyone within hearing and within sight stood still in reverence at the tremendous moment of transubstantiation. The policemen stood uncovered at the street crossing. The coachman reined his horses and uncovered. The cargo mule train entering or leaving Quito was stopped one of the *arieros* running forward would draw off his poncho and throwing it over the head of the *bel'mare*, blindfold her, and thus keep her and the entire pack still, and all the other *arieros* along the roadway out of sound of the bell seeing understood and did likewise.

In the market place, which by custom for centuries was in the plaza of San Francisco, the buzz of bartering about this time of the morning was fast and furious, but at the sound of that bell, which all knew and understood, all was hushed. All hats were removed, and if men did not kneel on the bare ground, the head was bared. Mistress and servant making purchases, like the stall keeper, would kneel. Woe to the man who through ignorance or otherwise failed in properly observing the customs. It was not uncommon to see men and women on their knees in the streets all over the city and, of course, in the shops off the streets, proprietors and customers were sure to fittingly reverence the moment. The barber preparing to shave one, by chance may have filled one's nose with soap-suds, and down on his knees he went. But the touching sight was to see the meek and lowly Indians, men and women, coming to market heavily burdened with packs fastened on their backs—a pig or a sheep, or a full sack of wheat, potatoes or maize, or even a coop of chickens or a pack of large adobe brick. The woman's hands busily engaged spinning out wool or cotton into yarn, one hand working out material into thread from a bundle fastened in her belt, the other swiftly twirling the spindle; the men with a wild cane flute or pipes of reed, trying to make a plaintive sad music, which kept alive in memory the sad history of their race and the hope they all cherish, that some day they will come into their own again—all their music is mournful and distinctly different from the lively music of the negro—as they trot along the highway thus occupied they hear the bell, they remove their hats, fall on their knees and bow their heads. One sincerely hopes that their faith will bring them to a much happier lot in the next world. All Quito stood still at this great moment and reverenced a Living Christ until the third stroke of the bell, when all went into action again. Anyone who will witness these sights—and all may witness them—and still say there is no Living Christ in South America, is not only devoid of religious feeling, but also of human sympathy.

But the American locomotive has climbed the cordillera and arrived in Quito, and all is changing. The public observance of this beautiful custom is going, as the Angelus has gone from us at home. What a pity! And our Protestant friends are making every effort without gain to themselves to destroy the faith of these simple and contented people.

The late Thomas Nast, while American Consul General in Guayaquil, on more than one Sunday evening accompanied me to the church while the people were at their evening devotions. Sometimes the rosary only, other times rosary, sermon and Benediction, and he never failed to remark when we came out how evidently comforting the religion and faith of those people were to them. It had been the faith of his own fathers which he himself had lost; let us hope that before his life was cut short by malignant yellow fever it came to him again.

The custom of the people of these countries of keeping the crucifix, or even a bare cross before them and in their minds, is oftentimes objected to and indeed sometimes ridiculed by those who do not understand them, or are not in sympathy with them. They do venerate the Cross. Upon awakening in the morning patron and peon alike bending the forefinger of the right hand under the thumb forms a cross, which he first kisses and then marks a cross on the forehead, across the lips and over the heart, saying, "By the sign of Thy holy Cross from our enemies, O Lord, deliver us," and this he asks while

making the sign of the larger cross in the name of The Father and of The Son and of The Holy Ghost. During the day, if he passes a church, if he does not enter and kneel, he will at least raise his hat when in front of the door, and say, "We adore You O Lord Jesus Christ here and in all Your churches all over the earth, and bless You for having redeemed the world by Your Holy Cross." Should he be called to make oath on any occasion he does so by kissing the cross formed by the forefinger and thumb of the right hand. This is the most solemn form of oath here, and punishable in the severest manner if one should swear falsely.

Idle boys mark the cross on dead walls, lamp posts, telegraph line posts and houses. If an engineering outfit is at work cutting a line through the forest, when at mid-day they halt for luncheon, some one of the party is sure to fell a sapling and to strip it of branches. Then splitting the stick down from the top an opening is made into which they drop a cross-piece and thus a cross is made, which is stuck in the ground. Others may blaze a tree or two and with crayons mark a cross on the face. Canoe up any stream you please, and in turning every bend the first thing viewed will be a cross planted on the bank. Crowning the gables to the humble dwellings along the stream is sure to be a wood cross, oftentimes three. At night the canoe man whose turn it is to remain with the canoe, as you tie up for the night, to guard against floating debris and the perils of sudden freshets coming down from up-country, will be certain to have gotten out from his little bundle of change of clothing, pillow and sheet for bedding, which they all carry, a crucifix or cross, which he hangs above him in the rancho of the canoe. Journeying on any trail or roadway on foot, by mule, or in coach, one is sure to find a cross by the wayside at the top of every hill—if it should be the crest of a cordillera or the divide of important water-shed there will be three crosses. In the homes of the people the cross is still more in evidence from the time one passes the gateway. All day long the cross is before them and in their minds. One oftentimes thinks if he could but see their hearts he would find them branded with the cross. D. C. STAPLETON.

Death of an Interesting Character

To the Editor of AMERICA:

"The Patriarch," Mr. Thomas Casey, notice of whom appeared in your last issue, had been a resident of this little seaside village fifty-six years. He had fought for the Church like a Berserker. He gave no quarter to the enemy, routed him in argument and then punched his head. But he was so square and steadfast, so witty and infectious in good humor, that everybody loved him. His little home was literally filled with flowers from all over the country, and the day of the funeral there were people in the church by the score, who had never thought of entering a Mass-house. One man, a famous Boston artist, who has painted Casey a dozen times and made him a celebrity, cried like a girl when he saw his old friend dead. He would not order a wreath from a florist. "I would not get hot-house flowers for Tom, they are not good enough for him," said he. So he went to his own garden and took the leaves and berries that the old man especially liked and made of them an anchor and brought it down himself. The old man's life was really a rugged epic. It is a singular coincidence that the very day you wrote me and took the sketch, was the day he died.

C. W. C.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, NOVEMBER 26, 1910.

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An Economic Contradiction

The political agitators of the world never vary through the ages in their monotonous sing-song about the propensity of the Church to increase its possessions for ecclesiastical purposes; but they never utter a sound about the incurable habit of kings and princes and business men in adding house to house, and acre to acre, for luxury or display, or the advancement of commerce and industry. It is true that the new and menacing power of Socialism proposes to reform both these conditions, but to all appearances it will not only be unsuccessful, but will adopt the same methods that are now so offensive to them. We have a striking example of it in bustling little Belgium, which is often spoken of as the Socialists' Paradise.

In the city of Ghent there is a popular Socialist paper called the *Vooruit*, which, like its namesakes in other countries, the *Avanti*, the *Forward*, the *Vorwärts*, etc., exercises an immense influence by its assaults on capital, its advocacy of the rights of workingmen, its schemes of social reform and the like. Its practice, however, does not keep pace with its protestations. It accumulates property; it avails itself of the unearned increment; it speculates in real estate, it absorbs minor industries; it crowds out small shopkeepers and has always a large amount of money available for its schemes. Thus it has recently purchased a piece of property on the banks of the Scheldt which consists of a splendid mansion surrounded by a garden and with outlying grounds stretching down to the river, where the keen eye of the *Vooruit*'s business managers foresees an excellent opportunity for commercial and industrial plants. This fine estate was purchased at public auction for 115,000 francs. Nor had the money to be borrowed. It was paid on the spot plus the costs of the sale.

This, however, is only one of the many holdings of the enterprising journal. For besides the well-known establishment of the *Ons Huis* and its annexes, it owns a number of other valuable properties. For instance, it has purchased the historic buildings which formerly belonged to the Choral Society on Baguette street. It has a cooperative bakery, a printing house on Haut Port street, the factories and shipyard at the Industrie dock; coal pockets, a carpet mill, a brewery, a country house at Meirelbecke, and to end this incomplete enumeration, it has several branch offices, depots, pharmacies, liquor stores or estaminets, which are so many schools of Socialism scattered here and there in the suburbs and the thickly-settled quarters of the city proper.

We borrow this list from the *Bien Public* of Ghent, a sturdy Catholic daily, which is worried about its rival's prosperity and puzzled to account for the inconsistency between its professions and its practice. Here is a Socialistic paper working along precisely the same lines and in precisely the same manner as any capitalistic enterprise. One naturally asks why all this wealth remains in the hands of a privileged few who enjoy most of its advantages? Why are not the profits of these multiplied industries divided up among the poverty-stricken proletariat whose subscriptions and contributions, which are given to the journal with almost a religious zeal, have made these vast operations possible? The answer is obvious. If the money were divided the *Vooruit* would go out of business; its propaganda could not be carried on for another moment. It is unavoidable, for such is the way in which all human society must be constituted. The mass of mankind will always be workers and a few "intellectuals" will direct the concern, occupy its mansions, enjoy its country-houses, own its autos, make trips on its yachts, etc. There is nothing to be done in the premises but to check and correct the abuses.

Why then should Socialists, above all men, display such rage against religious communities which more than any other human institutions are so purely socialistic in their character? Indeed they are the highest and only possible realizations of socialistic ideals, while at the same time they are absolutely free from the abuses which irreligious or unreligious socialism must always labor under. A number of holy and devoted women live together in the same house, wear the same dress, eat the same food and enjoy no distinctive personal privilege, the highest and the humblest member of the household conforming absolutely to the same rule. Moreover, their object is not to make money but to care for the sick, the poor, the old and the abandoned. Both they and their charges make use of the common purse. Nor are these dependents pauperized, for by methods which are only supernaturally explainable these refined and cultured women succeed in making the people whom they care for almost imagine they are doing the Sisters a favor in accepting the bounty so lavishly bestowed. Nor can any dreamer ever conceive that the Socialist dream will ever

be realized of having in the new conditions of society no dependent classes. There will always be sick people and old people and orphans, and heart-broken wretches who will need a Sister's care and affection.

Yet, strange to say, it is these communities that are first to suffer in the convulsions that are now agitating the world. The nuns are driven out on the street, their houses are confiscated; and the poor are left to shift for themselves. It is an economic contradiction indeed, but is there not back of it religious antagonism?

Germany's Future

The United States is not the only nation which is permitting itself a measure of self-gratulation just now, because of the evidence its latest census affords of the national vigor and wide-spread growth of its people. Official figures just published in Berlin lead enthusiasts of the Vaterland to indulge in roseate pictures of what the future has in store for the empire. They affirm that the national wealth of Germany is increasing at so rapid a rate that by 1950 it will be more than double the estimated present wealth of the whole British Empire, and that the population of their country will have grown to 96,000,000 within the same period. That they do not deem their forecast at all visionary appears certain, since they assure us that the army and navy are being expanded with these figures in view.

Do the official figures bear them out in their claims? It is true that the German Empire is now growing in population at the rate of little less than a million a year, and that the excess of births over deaths in Germany in the last twelve months was almost 880,000. Meantime, however, the birth rate has declined in all the States of the Empire and in all parts of the country in the last ten years. It now stands at 33 per 1,000 of the population, while the death rate has risen from 18.98 to 19.01 per 1,000 of the inhabitants. The decreased birth rate has been especially rapid in Saxony, which is a great manufacturing State. A markedly low rate is reported from Hamburg, Mecklenburg-Schwerin, Brunswick, Alsace-Lorraine, Mecklenburg-Strelitz and Reuss. The highest birth rates are in Posen, Westphalia, West Prussia, Silesia, the Palatinate, the Rhine provinces and Bavaria.

This year's reports show, too, that while the decline in the nation's death rate has been checked for the first time in many years, yet there has been an increase in infant mortality—375,022, as compared with 351,046 in the previous year. Immigration into Germany was 30,713 less than in 1906, which was a high year, and emigration from Germany was 25,000, which is 6,000 more than in the year before.

Other features of the nation's reports are calculated to shake an American's faith in the optimism of German forecasts of the Empire's future glory. The German army now costs \$5 a year for every inhabitant of the Empire—a total of from \$200,000,000 to \$250,000,000—

a fearful burden to be carried in the arduous march to national wealth and greatness. Its peace strength exceeds 620,000 men and 120,000 horses. There are more than 1,000,000 men under arms at one time or another under the reservist plan. More than 435,000 men, the very flower of the 1,200,000 recruits, examined every year under the compulsory military service laws of the country, are incorporated into one or other branch of the military establishment. About one-half of these are twenty years of age, and the rest twenty-one or twenty-two. It is no very difficult problem one sets himself when he begins to calculate the tremendous sapping of national energy contained in a system which thus disposes of the youth of the land.

One may not deny the progressiveness of the German Empire, or the sturdy character of the people who have made its onward strides so notably evident in recent history, but there are features of its policy that make one hesitate to admit the glowing forecasts which enthusiastic statisticians sketch of its approaching splendor.

Apostles without Pay

We had occasion last week to ask what Catholics would say if, like some non-Catholic charitable organization, the Society of St. Vincent de Paul were to spend more than 22 per cent. of its revenues in administration. We have since received the fifty-fifth annual report of the Particular Council of Brooklyn, from which we learn that the total disbursements were \$49,962.32, and the expenses of administration were less than \$3,000, that is, less than 6 per cent. of the money paid out. This society cannot show a list of wealthy patrons. Its chief source of revenue is the poor-box in each church where a conference is established, that is to say the small contribution, averaging about ten cents, of the poor. Of its total receipts, \$30,354.48 was obtained in this way from 53 churches. Special donations came to \$5,037.48; unclassified income, to about the same, the personal contributions of 937 members at their meetings came to \$3,087.50, and St. Anthony's Bread realized \$5,885.65.

It must be observed that the administration of the Society is in the hands of the members of the conferences. These, therefore, by their personal contributions, given in addition to their services as visitors, etc., practically defray all the administrative expenses, so that whatever comes from other sources goes exclusively to charity. This is an admirable showing, worthy of being noted most carefully by those who have the means and the wish to help the poor.

The Brooklyn Council of the Society of St. Vincent de Paul has the distinction of being one of the very first organizations to take up outings for children during the hot weather, twenty years ago. It also conducts a summer home at Freeport, L. I., where some 1,100 children enjoy a fortnight's country life under the care of the Sisters. This is supported in great measure by the collec-

tion and sale of old newspapers and magazines, a work which, moreover, gives employment to some forty men. The Society also supports a probation officer in the Children's Court. It has a Woman's Auxiliary, which gives it much help.

Socialism

The convention of the American Federation of Labor which, on November 14, began its sessions in St. Louis is announced to have been the largest meeting in the history of that body. One is very glad to learn this, since the fact emphasizes the success which came to President Samuel Gompers in his determination to head off the plan of the Socialists led by Victor Berger, Congressman-elect from Milwaukee, to obtain an endorsement of Socialism by the full convention. True, Mr. Berger, apparently angered at being singled out as a "boss" Socialist in press despatches, has issued a statement denying that he went to St. Louis to lead any such movement. Nevertheless, as their action in previous meetings makes clear, the Socialists have cherished the plan to win the Federation's indorsement at every convention of the body in recent years. Probably Mr. Gompers recognized their purpose better than most of his followers, and thought that the recent election of their first congressman made necessary a definite attack upon their ambitious plan. The labor chief has the courage of his convictions, and without awaiting the expected motion seeking the convention's endorsement, in his report, which he presented to the meeting immediately upon its organization, he boldly referred to Socialism as one of the "played out crazes and social panaceas."

Mr. Berger's denials of a plan to capture the convention made little impression on the delegates present in St. Louis. The labor leaders in attendance and naturally all of the adherents of Mr. Gompers interpreted this statement as evidence of a victory over the Socialists, and as meaning that the attack made by President Gompers in his annual report had had the desired effect of checking the ambitions of Berger and his followers. So sure were the delegates that theirs was the real explanation of the Socialist Congressman's denial that the common talk in the hotel lobbies on the night following the reading of Mr. Gomper's report was: "Gompers by his fearless attack nipped in the bud the plot of the Socialists to capture the convention."

The paragraph of the President's report referring to Socialism ought to make interesting reading for Charles Edward Russell, Socialist author and recently Socialist candidate for the office of Governor of New York, to whose enthusiastic assurance that "from now on the Socialist party will wage a winning fight" editorial reference was made in last week's *AMERICA*. Mr. Gompers, in his report, assails Socialism with the following only slightly veiled attack: "In going the whole round of the isms, sociological, ethical, legal, political, reform-

atory, played out crazes, and social panaceas, one will hear expressed by the leaders a sentiment that the trade unionists are hidebound conservatives because they declined to rush in a body to take the magic medicine for social ills offered by the particular ism advocated by the critic in each case. It is a fact that trade unionism in America moves on its own set, deliberate way. In so doing it has outlived wave upon wave of hastily conceived broad movements that were to reconstruct society in a single season, and it has sufficiently good cause for continuing on its own reasoned out course."

Methodism and the American State

No sect declaims more fiercely against the union of church and state than Methodism. It is full of suspicions regarding the designs of Catholics in the matter, and is generally on the watch to discover them. Yet Methodists speak and act as if their religion were that of the United States and as if they were the religious guides of the government.

Several Methodist Episcopal bishops visited the November meeting of the Methodist ministers of New York a few days ago, and, if the newspaper account of the proceedings be trustworthy, the language of bishops and ministers was most offensive. As our object is to point out their arrogance rather than their blasphemy, we will not comment upon a bishop's assertion that Our Lord, not Thomas Jefferson, "wrote the Declaration of Independence, because He wanted to make the experiment of creating the biggest, the best, and the grandest nation the world has ever seen." We go on therefore to the following: "We must make good Americans of the foreign born citizens, and making good Methodists is an economical way of accomplishing this." Here are two implications. First, that the Catholic religion is an impediment to good citizenship, something no Methodist bishop has ever proved, nor could prove if he labored till doomsday; and second, that there is such an intimate connection between Methodism and citizenship, that its adoption is a short and easy way by which the foreign born may fit themselves to be worthy Americans.

Another said amid great applause: "After 400 years of Romanism Porto Rico was turned over to the United States with one public school. Under the recent rule and with the advent of Methodism, there are 2,000 public schools, with a membership of 121,000 children." Here there are the following implications. First, that the modern public school is an essential part of the American political system; and, second, that its diffusion throughout Porto Rico is due, not to the public authority of the island, but to the vigilance of Methodism. These evidently contain an insinuation the civil rulers of Porto Rico should attend to, namely, that they would have neglected their duty had the Methodists not kept them up to it. That the *modern* public school is an essential part of the American political system is at least disputable. The

school, public or private, that could teach the view of the authorship of the Declaration of Independence proclaimed by the bishop and welcomed by the ministers, though it might satisfy Methodist ideals, would so outrage Christian feelings as to find no possible place in a national system which respects every reasonable conscience.

SOME FRIENDS OF MINE.

II.

THE DOCTOR.

He is really sixty-two, but as he swings along the road, his long frame as lithe as that of a boy and his eye keen with interest in all that goes on, you would never take him for more than forty-five at the most. Winter and summer he ranges over the country-side dispensing comfort and medicine. His medicine is good, but with all due deference to the pharmacopœia, his comfort is better.

One of the best gifts of a physician is a sympathetic voice, that soothes the fears of the patient and encourages confidence. It is a great factor in obtaining the true history of a case. The doctor in the sick room is an artist. I am sure he would have made a great cross-examiner, so winning is his smile, so kind his intonation. I have known M.Ds who enter the sick room as if they were generals of a conquering army in the camp of the defeated foe. They appear to have as much sympathy for a patient as a lynching party displays for him who is soon to don the hempen neck-tie. How such physicians expect to produce good results is a mystery to me. The Doctor enters the house as if he were the bearer of a pleasant and honorable message from a High Personage. He radiates good humor, he carries optimism in his satchel. When you see him coming in, you know instinctively that the worst is over.

Nor is he any narrow practitioner, contented with his rut. He misses few of the decisive ball games in Boston, and his idea of an autumn vacation is a few weeks at the Harvard Medical School to get in touch with the latest methods of his profession. You may quiz him on the newest moot question and his answer is quick and satisfactory. He takes a broad and human view of the use of spirits and malt liquors. A most abstemious man himself, he makes no hard and fast lines for other men. His fine feeling in this regard recalls to my memory a stalwart old friend of mine who never drinks any intoxicants, but whose great delight is to compound execrable cocktails for his many guests. I think a select committee of such men would be able to solve the eternal liquor question. In fine the Doctor is just such a man as you would like to have as a companion on a long journey or be able to call on in a dangerous crisis.

I have heard in the village that the Doctor is grasping, but I notice that those who make the talk are considered poor pay in the shops. The Doctor has his own grocery account like the rest of us, and while charity is an excellent thing, it is somewhat disgraced by those who have no qualms about routing a man up in the dead of night and then let a doctor's bill run on for two or three years without a word about payment. Twenty years practice in a district like this makes a physician wise in more things than human ills. He accumulates a large and solid experience of human nature, and may be trusted to reach a just decision about deserving cases nine times out of ten. The Doctor tells me he has no objection to treating poor people gratis, but he does hate to be cheated by folks who never pay a bill voluntarily.

I used to think the Doctor had no other voice than the soft and soothing one he uses in the sick room and in conversation,

but one day last summer, he happened to be on the road and his horse, a foolish, young animal, started to cut up capers. He took out the whip and administered a good trouncing, whereat a summer resident who belongs to various humane societies commanded him to desist. Then the Doctor rose in his wrath, and in a voice that might have been heard a mile up and down the river, told her to go to those regions where heat is a drug on the market. The lady retired in high dudgeon and has several times referred to the Doctor as "a profane brute," but he still has plenty to do.

A neighbor of mine who continues to present her husband with annual olive branches and has now almost enough boys to form a domestic ball team, recently informed me that it is never necessary to have the Doctor come to the house. He knows the children so well that all you have to do is to tell him the symptoms and he takes some pills from the cupboard, and when they are given to the child according to directions he is soon well again.

There is no love lost between the Doctor and the Patriarch, and thereby hangs a tale. Some years ago the latter had pneumonia, and the Doctor, not desiring to pile up a bill against the old man, called only when it was necessary. But the Patriarch considered daily visits as only befitting his state and age. When the crisis was over and the old man began to feel himself again he took the Doctor to task and they had a falling out. It ended in a younger doctor being called. He had an easy case and received all the credit. Then there was a battle over the bill with threats of law suits and writs. It ended in the complete dissatisfaction of both parties, and the Patriarch uniformly refers to the Doctor as a "miserly quack."

I once asked the doctor about a popular book and he confessed that he had not read a novel in many years. The medical journals, his many cases and the routine of his work eat up all his time. He delegates literature to his wife, who administers dilute portions at dinner. A very good way it seems to me, to absorb the "best sellers."

I have never talked religion with the Doctor, but I suspect he is no strong churchman. It is strange how many men there are in the village, honest, charitable and true, who have so slight an affiliation with any form of religion. They seem to have evolved a sort of humanitarianism with a vague notion of the Deity, and to have settled down to live according to their lights. I hope however that when the Doctor has finished his last round and another physician is called and his eyes are closed upon this suffering world, the Great Physician will put into the scales against my friend's failings and offences the long, hard days and nights that have been given so gladly to ailing young and old.

CHAS. W. COLLINS.

LITERATURE

La Vie D'Union A Dieu, Par Auguste Saureau. Paris: Amat, 11, rue Cassette.

L'Etat Mystique, Sa Nature, Ses Phases, Par Auguste Saureau. Same publisher

Les Faits Extraordinaires de la Vie Spirituelle, Par Auguste Saureau. Same publisher.

As we close these fascinating volumes, we exclaim: "How wonderful are the ways of God! How marvelous His operations in hearts entirely His!" Canon Saureau lifts us into the serene atmosphere of another world, where we hear an insistent call to higher things.

Some perhaps will not accept all the learned writer's conclusions. He maintains that as it is not contrary to humility to pray for perfect knowledge and love of God, it cannot be but praiseworthy to pray for that state of holy contemplation and those mystic graces, which, according to him, are the normal

complement and term of the spiritual life. Not a few might answer, that the mystic state, its graces, its acts are extra-normal, extraordinary, like the gift of prophecy or miracles; and as it would be presumption to look for extraordinary favors, so it is more conformable to humanity not to aspire to the Mystic Way.

Everyone, however, will admit the force, the erudition, the extensive acquaintance with the great theologians and mystics which the author brings to bear upon his theme, in addition to his piety and zeal. The matters treated are of the most difficult and delicate nature. It would be easy to go astray, and a false step would be dangerous. But M. l'abbé Saudreau manifests throughout remarkable sanity of thought and sobriety of judgment.

It may not be amiss to remark—the fact is sometimes forgotten—that those who attain to the mystical state and habitually persevere and advance in it, are not erratic, ill-balanced enthusiasts. Sound spiritual sense, stable equilibrium of the faculties are their characteristics. Humility, patience, obedience, abnegation of self, love of the Cross, follow in their train. No wonder; for in that mystical state God works more powerfully, and the action of God can produce only Light, Order and Perfection. On this point the author insists, and rightly. At the end of the "Vie d'Union," he writes, "Let God do with us as He will. We have but one duty—to increase daily more and more in His Love."

In this volume of the "Vie d'Union," even more perhaps than in the others, the erudite canon shows his intimate knowledge of Mystical Theology. Not only has he mastered the doctrine of its great classical writers, such as St. John of the Cross, St. Teresa, St. Thomas, St. Bonaventure, St. Bernard, St. Francis de Sales, Gerson, Hugh and Richard de Saint Victor and Suarez—but he is familiar with Thalassius and Ruysbroeck, Alvarez de Paz, Bona, Brancati de Laurea and Vallgornera. We have in fact in this work a well connected history of Mysticism from the time of Clement of Alexandria to our own day. We do not find, however, any reference to the "Mystic" of Görres.

To the priests and religious, to those whose motto is *Sursum Corda*, lift up your hearts, these volumes will make an eloquent appeal. They will teach unworldliness and the spirit of union with God. Their ideals and purpose cannot be too heartily approved.

JOHN C. REVILLE, S.J.

Siena and Southern Tuscany. By EDWARD HUTTON. With sixteen illustrations in color by O. F. M. Ward and twelve other illustrations. New York: The Macmillan Company. Price, \$2.00.

Why was this beautiful book disfigured by a ribald story about Boccaccio? It is spoiled completely by one page as far as it is intended to be a book for general circulation. If an author suffers from temporary hallucinations concerning the non-existence of such a thing as decency from an artistic point of view, more practical considerations should determine his publishers to persuade him gently, but firmly, that the coarse stories, written when only scholars could read, are not, on the strength of such a precedent, to be inflicted upon a reading public, which includes, perhaps, more young than old, and certainly fewer scholars than persons merely seeking pleasant distraction and recreation.

This flaw in an otherwise admirable and beautiful book is a fatal defect in the eyes of a reviewer who suspects that his unqualified recommendation may be an occasion for shocking and hurting a pure mind and sensitive conscience. If the author of the book scorns such possessions, he cannot find fault with us for warning a class of persons, whom he must despise, away from his book.

The volume is occupied exclusively with one little square

cut out of Italy. A map, arranged most conveniently, aids the text in helping us to follow the author step by step in his rambles through historic and romantic scenes. The history, topography, legend and romance are medieval and Catholic, and are treated by the author in a sympathetic spirit of reverence and sheer delight with the beauty of it all. His sketches of St. Catherine of Siena, St. Margaret of Cortona and the other numerous saints, whose lives brightened the district he has chosen to describe, are just and serious and beautiful to a degree, surprising in the case of a writer who probably is not a Catholic. We feel like shaking him for deliberately putting a big, ugly, malodorous fly into his translucent amber.

J. J. D.

Martyrs of New France. By W. S. HERRINGTON. Toronto: William Briggs.

This book from the pen of a distinguished Protestant lawyer is made up of a dozen sympathetic sketches of some of the heroic missionaries and explorers of early Canada. The author in his preface comments upon the seeming reluctance shown by Canadians of English descent to concede that "our country owes anything to the sturdy sons of France who first planted the fleur de lis upon these shores," and regrets that "it was left for a Protestant bishop of a foreign country to say of the Jesuit Fathers who were the first missionaries to Canada that they 'had shown greater devotion in the cause of Christianity than has ever been seen since the time of the apostles.'" Mr. Herrington, certainly, is not in the number of those who are sparing in praise "of the intrepid Frenchmen who deemed no sacrifice too great for the mighty undertaking they had in hand," for after a thoughtful introductory chapter which places his readers in the atmosphere of the Canadian seventeenth century, he gives a brief, exact but enthusiastic account of the labors and sufferings of De Noué, Jogues, Daniel, Brebeuf and Marquette, five of those French Jesuits in whom Father Campbell's two excellent volumes, "Pioneer Priests of North America" has awakened our keen interest.

"Martyrs of New France" also embraces sketches of De la Salle, the explorer of the Mississippi, of Daulac, the Saviour of Canada, and finally of a fearless pioneer with whose achievements the general reader is perhaps not so familiar, Gautier de la Verendrye, who, with a Jesuit priest in his party set out in quest of the Pacific. His sons crossed the continent as far as the Rocky Mountains sixty years before Lewis and Clark's expedition.

In touching on the motives animating two great races, the author observes that "England stood for colonization; France for colonization and evangelization." Indeed the pioneers of France are the antithesis of those of England. The latter claims only the solitary John Eliot, who peacefully translated the Scriptures for his praying Indians at Natick, while the French missionaries were thousands of miles away in the wilderness.

Mr. Herrington's little book was intended as a reader for the schools of Ontario. No better theme could have been selected for inspiring young minds with lofty ideals.

WALTER DWIGHT, S.J.

Two Boys in the Tropics. By ELISA HALDEMAN FIGVEL-MESSY. New York: The Macmillan Company. Price, \$1.35, net.

The joyous season of snow forts and snow men, chilblains and chapped hands, brings with it periods of enforced inactivity, during which mustard plasters, goose oil and vaseline are much in evidence. We should like to see "Two Boys in the Tropics" among the remedies kept in readiness for the benefit of youthful, but not always excessively patient, heroes and victims of winter sports and mishaps, for it must necessarily prove an effective counter irritant. No boy can read it without being fired with eagerness to see and enjoy for himself the delights

of Loys and Halde as they leave the bleak northern winter of Pennsylvania and sail to the land of perpetual summer. There is not a line of "teaching" in the whole book, yet the boy who does not learn from reading it is a hopeless case. It is ostensibly a book for boys and girls, but it will be welcome to older "boys and girls" in whom this workaday world has not dried up the founts of wholesome enjoyment. The voyage from Baltimore to British Guiana, the natives of the colony, its birds, beasts and unfamiliar fruits, the games of the children, are some of the chapters that will attract and hold the ever fickle attention. Full-page illustrations are lavishly scattered through the book.

* * *

Persia and Its People. By ELLA C. SYKES. New York: The Macmillan Company. Price \$2.50 net.

There is a feeling of melancholy in contemplating the pitiful remnants of a nation's former glories, which rise spectre-like out of the dim past and place themselves in vivid and painful contrast with the present. Once the proud possessor of an advanced civilization which exercised its ennobling influence over commerce, industry, the arts and sciences and domestic life, Persia now looks out upon a mental and moral waste where the blight of Islam has almost stifled effort if not life. Though nations grow old like a garment, their unlovely decrepitude becomes still more unlovely when compared with what they were in the days of their might. As we follow the author through the dominions of the shah, we are again and again reminded of Persia's proud position in those older days when even Roman emperors tasted the bitterness of defeat through the skill and valor of Persia's warriors. Now that the chains of absolutism are broken, will there be a resurrection? We think there will be a change, a transformation, wrought not by Persians but by Europeans, and at the cost of Persia's independence.

The Persia of to-day is very graphically set before us, not only as far as government and public life are concerned, but especially in all that regards domestic customs, diversions and superstitions. These chapters are full of life and sparkle. "The Persian Man" is subjected to a searching analysis, and "The Persian Woman" is also examined with the scalpel. We should have been more pleased if in the chapter on religion, the author had gone into more detail about the work of the Christian missionaries, who have certainly not been sparing in toil and expense. Twenty full-page illustrations add to the book's attractiveness. Nothing else is needed to give us a fair knowledge of the Persia of to-day and to arouse regrets for the Persia that was and is not.

* * *

Notes sur la Medecine et le Botanique des Anciens Mexicains. Par A. GERSTE, S.J. Rome: Imprimerie Polyglotte Vaticane.

A residence of ten years in Mexico, during which he delved into the antiquities of that country, furnished the author with a mass of curious information on the healing art as practised by the natives before the coming of the Spaniards and during the colonial days. This he has gathered into a brochure of 188 pages and has thus made generally accessible. As is to be expected in a primitive people, magic rites and superstitious observances entered largely into their system of treating bodily ailments, yet their knowledge of the medicinal properties of plants was anything but meagre. At a time when botanical gardens for the detailed and methodical study of the therapeutic value of members of the vegetable kingdom were unknown in Europe, the Aztec priests were busy with their investigations of the properties of plants which they gathered and cultivated for that special purpose. The Mexican government is now prosecuting a diligent study

of the remedies and simples that have remained among the people from the days of Aztec glory. Father Gerste's work has been crowned by the Institute of France.

* * *

Saint Thomas à Becket. By MONSIGNOR DEMIMUID. Translated by C. W. W. "The Saints" Series. New York: Benziger Bros. \$1.00 net.

The struggle between the spirit of the world and the spirit of Christ is never-ending; for the solemn adjuration, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's," has often fallen and will continue to fall on deaf ears. Eight hundred years ago that struggle resulted in the tragedy of Canterbury and the glorious death of the Primate of All England, Thomas à Becket. The marks of royal favor which were showered upon him by Henry II, his rise in power and dignity until he became Lord Chancellor and keeper of the king's conscience, his steadfastness in resisting Henry's attempt to enslave the Church, his sacrifice of worldly prospects for the sake of a sacred principle, all make instructive reading in these our days which pine for Catholics who really place God above Caesar, Catholics whose principles of morality exercise a wholesome influence over them in their business, professional and political relations with their fellow man. St. Thomas gave his life for the right. So great a sacrifice may not be demanded of us, but there remains the duty to put conscience above any temporal advantage and to work for God's approval rather than for the praise that His enemies may be pleased to bestow. The weak-kneed timeserver will not relish the life of St. Thomas; the Catholic whose faith is a strong and living reality will find in it much to encourage him in the present phase of the never-ending struggle.

* * *

The Story of Our Lord's Life Told for Children. By a CARMELITE NUN. New York: The Cathedral Library Association. \$1.00 net.

No book that has been brought to our notice can compare with this Life of Our Lord for children. The story, old yet ever new, related in words accommodated to the understanding of the young hearer or reader, is simply and touchingly told by one who, in the sacred retirement of the cloister, has lived close to Him and has enjoyed that holy intimacy with the Divine Presence which is accorded to those who love Him with an undivided heart. The illustrations are in keeping with the treatment of the theme, for the masterpieces of world-famous artists have been gathered together to adorn the text, which is in itself so delicately beautiful. Happy children who have been so highly favored! Grateful indeed ought they to be to the gentle nun who has made them sharers of the knowledge and love that she has for Him who said, "Suffer the little children to come unto Me, and forbid them not."

* * *

**El Convite Eucaristico, Manual para la Comunion Fre-
cuente,** por el Padre JESÚS CORNEJO, Redentorista. St. Louis: B. Herder. Price \$1.00.

This is a compilation for those devout souls who, hearkening to the voice of the Father of Christendom, would frequently refresh themselves at the Eucharistic Banquet. There are six series of seven exercises each, thus furnishing abundant and varied matter for preparation and thanksgiving. One hundred pages are given to the familiar every day devotions and hymns, thus making the book a complete prayer book. It is a spiritual treasure-house for the Spanish-speaking faithful.

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BOOKS RECEIVED

The Dawn of Modern England. A History of the Reformation (1509-1525). By Carlos H. Lumsden. New York: Longmans, Green & Co. Net \$3.00.

Cuba. By Irene A. Wright. New York: The Macmillan Co. Net \$2.50.

Territorial Governors of the Old Northwest. By Dwight G. McCarthy. Iowa City: The State Historical Society of Iowa.

Modernism. By Cardinal Mercier. Translated from the French by Marian Lindsay. St. Louis: B. Herder. Net 50 cents.

Christ and the Gospel. Or, Jesus the Messiah and Son of God. By the Rev. Marius Lepin, S.S., D.D. Philadelphia: John Jos. McVey. Net \$2.00.

Catholic Religion. A Statement of Christian Teaching and History. By the Rev. Charles A. Martin. Illustrated. Cleveland: The Apostolate Publishing Co. Net cloth, \$1.00; paper, 35 cents.

Back to Holy Church. Experiences and Knowledge Acquired by a Convert. By Dr. Albert Von Ruville. Edited, with a Preface by Rev. Robert Hugh Benson. New York: Longmans, Green & Co. Net \$1.20.

The Christmas Angel. By Abbie Farwell Brown. Boston: Houghton, Mifflin Co. Net 60 cents.

Melchior of Boston. By Michael Earls, S.J. New York: Benziger Bros. Net \$1.00.

As Gold in the Furnace. A College Story: (Sequel to "Shadows Lifted"). By Rev. John E. Cupus, S.J. New York: Benziger Bros. Net 85 cents.

Phoebe and Ernest. By Inez Haynes Gillmore. New York: Henry Holt & Co. Net \$1.50.

The Mayor of New York. By L. P. Gratacap. New York: G. W. Dillingham Co. Net \$1.50.

The Land of Living Men. By Ralph Waldo Trine. New York: T. Y. Crowell & Co. Price \$1.25.

The Centurion. By A. B. Routhier. St. Louis: B. Herder. Net \$1.50.

Mere Hints; Social and Moral. By Rev. John E. Graham, Baltimore, Md.

Pamphlets:

The Process of Abstraction. An Experimental Study. By T. V. Moore. Berkeley, Cal.: The University Press.

Spanish Almanac for 1911. New York: Benziger Bros. Net 20 cents.

French Almanac for 1911. New York: Benziger Bros. Net 20 cents.

Italian Almanac for 1911. New York: Benziger Bros. Net 20 cents.

Einsiedler Kalender for 1911. New York: Benziger Bros. Net 15 cents.

Marien Kalender for 1911. New York: Benziger Bros. Net 20 cents.

ART

JOHN LA FARGE.

A great artistic individuality disappears in the person of John La Farge, who died at Providence, R. I., on November 14. For many years he had been with Saint Gaudens one of the two best-known figures in the American art world. Both were eminently representative, though infinitely dissimilar. Each held a place that no other can quite fill. Their work will remain. And as La Farge himself expressed it at the close of his famous talk on Hokusai: "The art of the painter is his final abode."

John La Farge was born in New York March 31, 1835, of French parentage. He received his first instruction in drawing from his grandfather, a miniature painter of some note. From Columbia College he went to Europe, 1857, and worked for a while under Couture; after that alone, observing and copying in the galleries. In 1859 he returned home and entered a lawyer's office without wholly giving up his painting. The man to whom he owed

most as an artist was William Hunt, a pupil of Millet; in him he found tastes and aims similar to his own. Excellent landscapes, sincere and wide, and flower pieces that one can only call impressionistic, belong to this period. In 1860 La Farge married Miss Margaret Perry. The illustrations for Enoch Arden and Browning's "Men and Women," are of about the same date. In 1863 came the picture for St. Peter's Church. The "Wolf Charmer," a drawing on wood, was not developed until much later. "New England Pasture" (1866), "The Last Valley" (1867), and "Bishop Berkeley's Rock" (1868), led up to the artist's election to the National Academy. La Farge's subtle understanding and strong love for Japanese art seem to date back to his early days in Paris, where he probably first saw the original Hokusai drawings; his color-sense, always strong, developed continually. The future of American art lay, he said, in mural painting. His friend, H. H. Richardson, commissioned to build Trinity Church in Boston, invited La Farge to decorate the interior, (1876). The following year, in the chancel of St. Thomas' Church, Fifth avenue, he painted "The Three Marys at the Tomb" and "Christ and the Magdalene," unfortunately destroyed by fire; the vast "Ascension" in the church of that name, in New York, is probably La Farge's best religious subject. Large and harmonious in composition, subdued and yet unusually prismatic in color effect, and far more atmospheric than much of his later work.

In the seventies, during a period of convalescence, La Farge amused himself with the experiments of colors and light seen through an opaque glass. The idea grew upon him of what might be done with iridescent opalescent material. The invention was purely his own. He got a man to make what is now called "American" glass and devoted himself chiefly henceforth to the production of stained windows, following the process from beginning to end. Exceeding depth of tone, richness, solid quality and vivid beauty of color characterized these windows. The first were leaded; the latter ones show only filaments of metal fused to the glass. A famous example is the "The Peacock Window" in the Worcester Art Museum; the great "Battle Window" at Harvard, in Memorial Hall, (1881) flashes like a gem. The Memorial windows executed by La Farge are too numerous to name: Watson, Parkhurst, Cable (a lovely one) Black, Ames, etc. Much work, glass and wall or ceiling painting, was done in private residences: W. H. Vanderbilt, Cornelius Vanderbilt, and the two lunettes "Music" and "Drama" for Whitelaw Reid. Important mural decorations in civic buildings are the series in the Court House in

Baltimore, and the four great subjects in the capitol, St. Paul, Minn.: The Moral and Divine Law; (Moses); the Relation of the Individual to the State (Socrates converses with Polemarchus); The Recording of Precedents (Confucius); The Adjustment of Conflicting Interests (Count Raymond of Toulouse takes oath before the Bishops).

In 1886 La Farge went to Japan, "happy to return to painting after much work in decorative glass." He was most delicately sensitive to effects of colors and light in color, and some of the loveliest things he ever painted came in words from his pen. His "Letter from Japan" record this trip. In 1890 he was in Hawaii; in 1901 in Stevenson's Samoa. The record of his travels was exhibited at Durand-Ruel's in 1895; pictures, sketches, drawings, all infinitely prized by the knowing. This same year La Farge "gave" (so he spoke of his painted work) the "Considerations on Painting." In 1903 came his "Greek Masters," and the lectures delivered that season before the Art Institute of Chicago appeared subsequently as "The Higher Life in Art."

A great worker, original and of enormous fertility, La Farge's output has been large in every direction; an innovation of his has been the treating of a stained glass window freely and pictorially, almost like a fresco. It has not been said enough how, in the latter fashion of his painting, his placing of solid masses of splendid color, uncompromisingly, for its own intrinsic worth, recalls the Venetians of the noblest age. The last interest of his life appears to have been the autobiographic manuscript over which he broke down.

"The art of the painter is his final abode. If it be really his,—he is safe within it—safe from praise as he is safe from blame."

His funeral took place from St. Francis Xavier's Church, New York, on November 17. The Rev. John La Farge, S.J., was the officiating priest.

PERSONAL

Sister Cecilia Lubienski, an Ursuline of Lemberg, head-mistress of the girls' high school at Kolomea, according to the *Franciscan Annals*, recently passed the university examinations and received the degree of doctor of philosophy.

The completion of the Vatican Observatory, under the direction of Father Hagen, the Jesuit astronomer, was marked by a celebration held in the papal apartment on November 17. It had been planned to have the exercises at the observatory; but the weather was unfavorable and though the Holy Father is well, he feared to venture out. An address was made by Cardinal Maffi, Cardinal Protector and Administrator of the Observatory, to which the Pope

replied, highly commending the work of Father Hagen.

Dr. James C. Monaghan, the statistician and lecturer, is slowly recovering from the stroke of apoplexy he received on November 4, while lecturing at Portage, Wis. The news of his illness was received with universal regret.

EDUCATION

UNCLE SAM'S BOOKS ON EDUCATION.

In the hot days of July, just at a time when teachers and children were alike enjoying the delights of vacation, Uncle Sam's public document cataloguers were busy preparing a very complete Price List of Government Publications relating to Education. The 74 page booklet which resulted has an interest for many reasons.

You will see at a glance that many phases of the great educational questions have been treated in various government publications which are in the libraries at your disposal, and as a reference list for locating such papers, this Price List serves well. Its primary purpose is to tell you which of these can be purchased at the Public Documents Office, Washington, and so it is one of the few things which, like "Heaven alone, can be had for the asking."

The articles on education in the bleak lands of Alaska are located for you in the Bureau of Education Reports; the Origin of the Canaanite alphabet, you are told, is in the Smithsonian Report for 1907; the numerous papers composing the important American Historical Association Reports are fully listed for the later years.

The inside view thus given of the latter series is a revelation to many. Containing as they do, such articles as Battle of Gettysburg, Commodore John Barry, Napoleon's Concordat with Pope Pius VII in 1801, Dismemberment of Turkish Empire, Know-Nothing Legislature, Legislation against Roman Catholics in Maryland, Poor Priests, or Study of Rise of English Lollardy, Lord Baltimore's Struggle with the Jesuits, American Ecclesiology, they awaken our interest in the past. I doubt not that we will differ from the writers in some cases, but that fact adds spice to our interest, for in history and education, America is truly a land of many men of many minds.

This booklet locates articles on public schools, private schools, parochial schools, city schools, agricultural schools, cooking schools, dairy schools, art schools, engineering schools, Chinese schools, Cuban schools, women's schools,

and even vacation schools. Then behold the following detail:

"Letters of Rabbi Akibah, or Jewish Primer as it was used in public schools 2,000 years ago; discovered and translated by N. H. Imber" (In Education Report, 1896, vol. 1, pages 701-719). Cloth 75 cents.

The price is given for the volume in which the article is found.

Kindergartens, Libraries, Manual Training, Military Training, and the good old training a la Solomon, namely Corporal Punishment, are a few of the other headings which catch the eye, and with all these topics before us, we are tempted to think the same wise man had the Government Printing Office in mind when he said, "Of the making of books there is no end."

M. PELLEN.

Announcements published October 1, make known that in the Jesuit schools of the Middle West, in Chicago, St. Louis, St. Marys, Kansas, Cleveland, Omaha, Milwaukee, Cincinnati, Detroit, Prairie du Chien, Wisconsin, and Toledo, the enrollment of students had reached the gratifying total of 6,230. Of this number 2,411 were following university courses; 554 were registered for full college work in classical courses; 2,768 were in preparatory or high school classes; and 497 were in the commercial schools attached to some of these institutions.

In accordance with the general policy of the Catholic University of Washington to advance in every way the interests of the Catholic schools of this country, and more especially to render its Department of Education in the highest degree serviceable, Monsignor Shahan, its Right Reverend Rector, announces that there is under consideration a proposal to publish an educational review which shall deal with the various problems and aspects of Education from a Catholic point of view. The publication, whose scope is outlined in a circular already sent to Catholic educators throughout the country, will aim at providing teachers with correct views regarding the nature and purpose of educational work. While fully recognizing the endeavors put forward in behalf of secular education, the proposed University review will emphasize the principles and methods of Christian education and will exhibit the results of that education in various lines, and will present the Catholic view on the many questions that arise in the course of private or public discussion. The announcement adds that the list of writers includes our foremost Catholic educators in universities and colleges, as well as contributors who are actually engaged in

school work along elementary and secondary lines. The hope is expressed that by an exchange of views the spirit of cooperation will be strengthened among Catholic teachers, and the result will be mutual benefit.

ECONOMICS

The imports into Japan have diminished somewhat in the past two years, the diminution being about 5 per cent. on a total in 1908 of 243 million dollars. The American trade shows the greatest loss, having fallen from 46 million dollars to 25 million. The imports from Europe fell from 96 million dollars to 81 million. On the other hand importations from British India rose from 93 million dollars to 117 millions. The high price of cotton is one of the causes of these changes, Japan going to India for what it formerly got from the United States. But there has also been a large falling off in iron and steel manufactures. It seems, therefore, that Japan is as far as possible supplying its own needs from its own factories, and prefers trade relations with India to those with Europe and America. Its exports to all countries are growing continually. Those to the United States have grown in two years from 54 million dollars to 60 millions, raw silk and tea amounting respectively to 36 million and 6 million dollars.

What is seen in Japan appears in China also. In 1900 American exports to China were valued at 11 million dollars, in 1905 they were 58 million, and in 1910 they have dropped to 16 million dollars. Even mineral oil, which has increased as regards Japan, has fallen in China from a value of nearly 10 million dollars to barely half that value. As in the case of Japan the high price of cotton is a partial cause, but another is the disinclination to trade with those who show themselves antagonistic to the Chinese race, provided trade with others be possible.

The falling off in the cultivation of the vine in France is remarkable. In 1875 there were nearly 6 million acres in vineyards; to-day there are only a little more than 4 million acres. Nearly one-third of the vineyards have ceased to exist in thirty-five years. This, which is due in great measure to the phylloxera, has not affected all parts of the country equally. In the departments of the southwest nearly 50 per cent. of the vineyards have gone out of cultivation. In the south there has been little change, and in the valleys of the Rhone and the Loire the abandonment has been about one-fourth. Notwithstanding the reduction in the area cultivated, the production of wine is said to be unchanged. This is the more remarkable, because ex-

perience shows that vineyards renewed with stock that resist the phylloxera, and all French vineyards are such, are not as productive as the old, first, because they are new; and second, because the wild American vine which furnishes resistant stock has a slender stem, and therefore when grafted with the old vines cannot support as many productive shoots as the stouter stems of these did. Moreover there are now very stringent laws in France against the adulteration of wines; a grower and his agent in the champagne country have been condemned on this account, the latter to a fine of 500 francs and three months imprisonment, the former to a fine of 5,000 francs and four months imprisonment, and also to pay the government the excess of which it had been defrauded, over \$800,000. The annual production of France is about 1,500 million gallons; it imports to-day about 70 million gallons, and this may explain the problem, at least in part.

SOCIOLOGY

M. Alfred Smeets, Socialist deputy of Liege and mayor-elect of Seraing, Belgium, has come to grief in a somewhat novel way. He was a Freemason and a member of the Society of Freethinkers, yet he authorized the employment of Catholic teachers in the public schools of Seraing, where his peculiar views find little favor with the parents of the school children. His associates disapproved of his action, which, though strictly within the letter and meaning of the law, was not in keeping with the spirit and aim of the two organizations. He was therefore ignominiously expelled from both.

In 1906 the New York Factory Law was so amended as to provide for cleanliness in bakeshops. Walls and ceilings were to be whitewashed every three months, wood-work was to be painted frequently, and furniture and utensils were to be so arranged as to be cleaned easily. Every shop was to be over 8 feet high and sleeping in them was forbidden. The law is a good one, but the cost of enforcing it has impeded its application. Perhaps something will be done to make it more efficient as the matter is important.

The Grand Trunk Pacific Railway and the Government of British Columbia are at a deadlock. The former is bound by its agreement to build its lines in British Columbia with white labor. A few months ago it announced that the difficulty of obtaining such labor is so great as to make the employment of Asiatics absolutely necessary if the road is to be finished at the appointed time, and asked the government to derogate from this point. The government refuses absolutely to entertain the re-

quest, since it is in direct opposition to its fundamental policy of keeping such labor out of the Province. One might suggest the possibility of employing Italians. This would, of course, be possible, but we are glad to see a movement, beginning to settle these, who are almost ideal husbandmen, on the land, instead of allowing them to be used as mere labor. The Manager of the Labor Information Office for Italians in New York, Signor C. E. di Palma Castiglione, has been publishing for five months past a weekly bulletin, of which a large part is devoted to particulars of farms in New York for sale at \$1,000 and under. He is preparing a list of similar farms in Massachusetts, and the authorities in Missouri, Illinois and Virginia have called the attention of those wishing to sell to this weekly publication. It is sent free of charge to all Italians of influence in the country, and it is satisfactory to learn from Signor Castiglione that the Italian priests of this country are cooperating zealously with him in this good work.

ECCLESIASTICAL ITEMS

Principal among the resolutions adopted at the concluding sessions of the annual convention of the American Federation of Catholic societies held in New Orleans, La., was one declaring the opposition of the delegates to all forms of socialism. The resolution was worded as follows:

"We protest against propagandas which embitter the workingman, preach a gospel of class hatred, of confiscation of private property, make marriage a mockery, deny paternal rights and responsibility, and proclaim state control and even ownership of the child."

Another resolution passed was bitter in its denunciation of the administrative officers of the new republic of Portugal, and commended the state department at Washington for delaying recognition of the new government. Horror was expressed at the "barbarous inception" of the new republic, President Braga and his associates were scored for their persecution of Catholics, especially for their harsh and insulting treatment of the nuns and monks, and the government was declared to be founded on injustice and ungodliness.

The national educational association was denounced for "attempting to set up in this country an educational trust, a menace to individual liberty and to the primary rights which every American citizen enjoys of choosing the kind of education which he may wish to give his children."

The federation declared against the substitution of ethical teaching for religious training in schools and colleges, protested against Bible reading in public schools, deprecated the use of public funds or of

public buildings for lecture courses in philosophy, literature, or science, urged the establishment of more parish schools and demanded "some equitable compensation" for the secular education given in Catholic schools.

Congress was urged to amend the postal laws so as to include within the scope of prohibited literature "books, papers, writings, and prints which outrage religious convictions and contain scurrilous and slanderous attacks upon the faith."

Following the adoption of the resolutions and the election of officers the federation adjourned to meet next year in Columbus, O.

It has been well said that theory and practice are the two wings by which we rise above the level of the creeping and crawling things of earth and move in a sphere where the knowledge of God and the service of God are combined in influencing our lives. Those that sat in darkness may see a great light and do no more than bask in its genial rays, the while they are heedless of St. James's warning about the emptiness of faith without works. Without theory, one may perhaps stumble upon success; without practice, theory becomes a painted ship upon a painted ocean, pretty indeed, but unprogressive, motionless.

The Catholic Social Congress of Chile was a gathering of eminently practical men. The Chileans are called the Yankees of South America. They are not favored with a soft, tropical climate, a prodigiously fertile soil, and almost spontaneous vegetation; but, like the New Englander, they must toil on rocky hillsides in summer and experience arctic (or rather, antarctic) cold in winter. This has made them vigorous, prudent, resourceful; and these qualities were conspicuous in the deliberations of the Catholic Congress.

Four of the conclusions of the Congress bore upon the well-being of children and youth. It was urged, in the first place, that the Confraternities of the Christian Doctrine which already exist in many parishes should be multiplied, to do away, as much as possible, with religious ignorance among the young, which all recognized as a great and growing evil productive of indifference and disorderly living. Retreats for children, which have been so successful in our own country, were also considered, with the result that they are to be introduced into Chile.

Eager to carry out the wishes of the Holy Father about frequent communion, the delegates united in requesting the Archbishop of Santiago to appoint a commission of priests from both orders of the clergy to encourage and foster

the practice in Catholic schools and colleges.

Sensible of the trying circumstances in which young men often find themselves when far from home in the pursuit of higher studies at the Universities of Santiago, the Congress viewed with great favor the establishment of an institution under Catholic control where the students could board and lodge while in attendance on the University courses.

The resolutions adopted by the Congress acquaint us with a society which might well have many counterparts in the United States, though we believe its objects have thus far been left to the zeal of individual priests. The membership of the society in question is confined to priests, who devote a portion of their time to visiting and assisting the unfortunate in their homes, in hospitals, and in prisons. By this union of forces, the objects of the society's care are systematically looked after, and no priest is so overburdened that his regular duties suffer. In praising the organization and wishing it increased membership and continued activity in a field so rich in results, the delegates testified their appreciation of what had been accomplished.

Reports on the prevalence and increase in drunkenness in certain classes of the population, led to the federation of all the local temperance societies, and a resolution to undertake a general campaign against the evils of intemperance.

The crowning glory of the Congress was the incorporation of a Building and Loan Society, its purpose being to erect suitable houses to be rented or sold on instalments to laborers. Chilean laborers are often so herded together in unsanitary dwellings that physical and other evils follow as a necessary sequence in their families, where the death rate is above the average for the country.

On Sunday, September 11, a procession fifty thousand strong wound through the streets of Santiago, a manifest proof of the loyalty of the Chileans to the teachings of holy Church. On the following day the delegates held the final solemn session and thus brought to a triumphant close Chile's first Catholic Social Congress.

In the presence of 100,000 spectators on November 10, at St. Louis, Mo., the McKinley electric bridge, the largest bridge crossing the Mississippi and the greatest ever constructed by an electric railway, was formally opened for traffic. The governors of Illinois and of Missouri were on trains that met in the centre of the bridge, and, as they did so, Archbishop Glennon blessed the bridge

according to the Roman ritual, the first time, it is believed, such a public ceremonial took place in the United States. The bridge is built of concrete, stone and steel, is 2,940 feet long and cost \$4,500,000.

Under the auspices of the Catholic Club, Mr. Frank S. Gannon presiding, the Brownson memorial bust was dedicated, at Riverside Park, on the morning of Thanksgiving Day. The unveiling was performed by Mrs. T. H. Odiome, of Elizabeth, N. J., granddaughter of Dr. Brownson. Mrs. Odiome is the daughter of the late Judge and Mrs. Tenney, of New Jersey, her mother being Sarah Brownson, Dr. Brownson's only daughter.

His Grace Archbishop Farley and many of the local clergy were present. The principal address was delivered by W. Bourke Cockran. A large number of Catholic school children were present and sang under the direction of the Rev. Dr. John J. Kean, pastor of the Church of the Holy Name; and the Catholic Protective Band furnished the music. Mr. M. J. Harson, chairman of the National Committee of the Brownson Memorial, made the presentation address, and the address of acceptance for the City was made by Commissioner of Parks, Hon. Charles B. Stover.

The monument is the work of the late Samuel J. Kitson, of Boston. The design is a pedestal of choice Barre granite, 9 feet 3 inches in height, surmounted by a colossal bronze bust of Dr. Brownson five feet in height, making a total height of 14 feet 3 inches. The bust has been pronounced an admirable portrait by all who knew Brownson. The inscription on the pedestal reads:

BROWNSON
1803 — 1876
Philosopher, Publicist, Patriot.

He Loved

God, Country and Truth.

The entire effect of the monument in its simplicity of design is majestic and imposing, and presents a beautiful and artistic effect.

In June, 1886, the remains of Dr. Brownson were removed from Detroit, Mich., where he died on April 17, 1876, and were conveyed to Notre Dame University, where they were reinterred in the College church, a simple tablet marking the place.

OBITUARY

The Most Reverend Manuel Sánchez, Provost General for the last five years of the Piarists, died in Rome on the third inst., in his seventy-first year. He was a native of Aragon, but had received his education in Valencia, and thus combined in his long and useful life the gentleness of the South with the resoluteness and constancy that characterize the hardy Aragonese. His Order is known and esteemed in

Austria, Hungary, Italy and South America, but especially in Spain, where it conducts sixty colleges. Father Sánchez was honored with many tokens of regard by His Holiness, Pope Pius X, and was often consulted on matters connected with education, to which his Order is devoted.

The *Bombay Examiner* records the death of the Rev. Mother St. Catherine, of the Congregation of Jesus Mary, at the convent, Murree, October 9. The Reverend Mother was a Canadian by birth and entered the Congregation in 1861. She was in charge of various convents in Canada till 1882, when she was sent to Ipswich, England, where her memory is still cherished. To Mother St. Catherine belongs the credit of being the first in the city of Bombay to adopt all the modern methods of education. To her efforts are due the institution of the School of Arts Drawing Exams, The Cambridge Locals; The Trinity College Music Exams; The Training of Teachers; and the Physical Drill and Gymnastics. Her panegyrist declares that her life was the exponent of every religious virtue.

PULPIT, PRESS, AND PLATFORM

Answering the question, "Is Everything the Church's Business?" an editorial in the *Chicago Inter-Ocean* of November 1 says:—

"We have not a doubt that our religion can fit men for heaven, but can it fit men for earth? That is the burning question which the church is summoned to answer."

"Such are the closing words of an article in the *Homiletic Review* on 'The Church and Reform,' by Josiah Strong, to whose name we omit the prefix 'the Rev.' because of his apparent desire that it should be omitted. More than ten years ago, we believe, Mr. Strong ceased preaching the gospel directly and adopted the profession of 'social reform.'

"To those who may not happen to know it Mr. Strong's attitude is disclosed by the sentences quoted. He considers that the church has a specific mission for social development which it has been painfully slow to accept. He rejoices that the church—or at least some of its ministers—is awaking to this 'responsibility.' He confesses, however, that—

"The increasing social activities of the church are looked upon with grave misgivings by a very large proportion of our church membership as in danger of diverting the church from her own proper work."

"As Christian laymen we share these misgivings, and they are not allayed by Mr. Strong's efforts at a nice meta-

physical distinction between the 'functions' and the 'sphere' of the church. He admits the exercise of governmental authority by the church in the past—the wielding of 'the secular arm'—was 'a usurpation of power which brought about disaster.' But he insists that 'politics, legislation, industry,' while not 'functions' of the church, are within its 'sphere.'

"Are they? Many preachers seem to think so, for they talk so, and we credit them with sincerity. We get many letters in this office from preachers. Curiously enough they write more about the tariff than about the gospel. They ask us to advocate all sorts of causes except that to which by their profession and ordination vows they are solemnly pledged.

"Here is a recent example: A clergyman in a neighboring state sends us a series of compliments on the conduct of this newspaper, for which we thank him, but closes by solemnly warning us that we cannot do 'Christ's work' unless we join the 'anti-tuberculosis movement,' as a sign of which he asks us to wear a pretty button which he incloses! And there are others as foolish.

"So many of these preachers seem to think more about Congress than the creed, and to be of the notion that to have strong opinions about Roosevelt or Cannon is the same thing as devotion to Jesus Christ. We concede at once that all really moral questions are in the field of the church. But how many of political, legislative and industrial questions are really moral questions? What is there of moral question in the levying of taxes, for instance?

"The question is to get money for the expenses of government. To contribute this money in proportion to their means is a civic obligation of all citizens. Granted a fair intent to maintain equality before the law, is not the whole question just one of expediency, with respect to how the money shall be obtained? We think so.

"Again, where is the moral question in the usual industrial dispute. It is usually just a controversy for money. Each side wants to keep all it has got or get more. That is all, and all the fervid oratory of agitators can make it nothing more. With all the pious professions of Mr. Gompers and his associates, the battles they conduct have the purely material aims of taking money from one set of men and giving it to another.

"We see quite another 'burning question' in the whole situation. It is that if the church is going to take sides in all political and industrial controversies—if the church is going to try to make

everything its business—how is it going to have any time or strength left to save souls?

"As Christian laymen it seems to us a very serious question whether this devotion to material things—these efforts to 'fit men for earth'—is not disabling the church in its mission of fitting men for heaven."

There are 155 students in the North American, and 140 in the South American College, Rome, this year.

SCIENCE

THE SUN'S INFLUENCE ON THE WEATHER.

W. J. Humphreys, of the Mount Weather Observatory, Bluemont, Va., sums up his long article in the *Astrophysical Journal* for September, on "Solar Disturbances and Earth Temperatures," as follows:

1. An increase in sun-spots appears certainly to be accompanied by a decrease in terrestrial temperatures, at least in many places, fully twenty fold that which can be accounted for by the decrease in radiation from the spot areas alone.

2. It seems nearly certain that sun-spot maxima whatever the value at such times of the solar constant, must lead to a decrease in the ultra-violet radiation that reaches the earth, and a corresponding decrease in the production, by this method, of ozone in the upper atmosphere.

3. The increase in the auroral discharges that accompany spot maxima tend to increase the amount of ozone, especially in the higher latitudes.

4. The change in the temperature of the earth, and all its train of consequences, from spot maximum to spot minimum, is not necessarily dependent upon a change in the solar constant [that is, the sun's heat radiations]. It may depend largely, if not wholly, upon a change in the absorptive property of the atmosphere, caused, we believe, by a variation in the amount of ozone produced by ultra-violet radiation and by auroral discharges.

And then he makes these suggestions:

"In addition to a careful determination of the solar constant and terrestrial temperatures during one or more spot cycles, it would be well to measure, at the same time, the accompanying changes in the ultra-violet portion of the radiation, and also to follow, over the same cycles, the temperature and height of the isothermal layer, and to note, if possible, the amount of ozone in the upper atmosphere.

The information here called for is difficult, though not impossible, to obtain; but much of it—it may be all—is essential, though perhaps not sufficient, to the solution of the complex problem concerning the relation of solar activities to terrestrial

temperatures—a problem of great interest, both from the strictly scientific and from the purely utilitarian standpoints."

WILLIAM F. RIGGE, S.J.

Explorers have recently discovered a new stalactite cave in the Dachstein Mountains, Upper Austria, and estimate it to be the largest of its kind in Europe. The principal tunnel measures about one mile and a quarter, with numerous branchings of varying length. The cave has two levels. In the upper, two immense ice halls were found, having precipitous glaciers some 300 feet in length. Spread over the lower level were a series of halls, the largest being 600 feet long and 100 feet high. Among the paleontological specimens found were brachiopods and cave bears.

Preparations are under way by the United States Government to extend the new method of coal purchasing which, partially operated a short while ago, has proved its feasibility. The coal bills are paid on the basis of the actual heating value of the coal, deduced by tests of samples made by the Geological Survey. The analysis show the quality of the fuel in terms of carbon, sulphur, volatile matter, ash and moisture, and its heating capacity in calories. This new basis has found favor with all parties concerned.

J. W. Nicholson, in discussing the probable size of the particles of comets' tails and their light-scattering effect, concludes that the majority of these elements are not of molecular dimension in spite of the possible tenuity of the constituent gases. The radiation-pressure theory, advanced by Arrhenius and developed mathematically by Schwartzchild, postulates, for the explanation of the phenomena that are associated with comets of a more special type, the presence of particles of such size that the pressure of the solar radiation on each individual mote be nineteen times greater than solar gravitation. The postulate Nicholson has re-established by an analysis peculiarly his own. The inference, then, would seem to be that in a radiation-pressure theory of cometary tails, particles must be present whose dimensions are comparable with the wave-length of light, and these must consist of aggregates of a very large number of molecules. The low pressure at any point of the tail necessitates the presence of a large number of particles of far greater size which, by continuous disintegration, yield a sufficient number of such dimensions as to satisfy the demand of the maximum radiation pressure.

F. TONDORF, S.J.